



CERTAYNE

Sermons, or Homelies,
appoynted by the kyn-
ges Maiestie, to be decla-
red and redde, by all per-
sones, Vicars, or Cu-
rates, euery Son-
daye in their
churches,
where
they haue
Cure.

Anno. 1547.

A TABLE

of the Sermones or Homelies,
contained in this
presente Volume.

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to the readyng of holye
scripture.
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kynde.
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BRITISH FINIS.



THE PREFACE.

THE Kynges moste excellent Ma-
iestie, by the prudence aduysle of
hys moste deere beloued Uncle,
Edwarde Duke of Somersett,
Gouernoz of hys Maiesties per-
sone, and Protectoz of all hys
hyghnes Realmes, Dominions
and Subiectes, with the reste of hys moste hono-
rable Counsaill, moste graciously considerynge
the manifolde enormities, whiche heretofore haue
crept into hys graces Realme, throughe the false
vsurped power of the Bishoppe of Rome, and the
vngodly doctryne of hys adherentes, not onelye
vnto the greate decaye of Christian religion, but
also (if Gods mercy were not) vnto the vtter destruc-
tion of innumerable soules, whiche, through hypo-
crysie and pernicious doctrine were seduced, and
brought from honoryng of the alone, true, liuynge,
and eternall God, vnto the worshipping of creatu-
res, yea, of stockes and stones, from doynge the com-
maundementes of God, vnto volūtary workes and
phantasies inuēted of men, from true religiō, vnto
Popishe Supersticion: considerynge also, the ear-
nest and feruent desire, of his derely beloued Sub-
iectes, to bee deliuered from all errors and super-
sticions, and to be truely and faythefully instruc-
ted in the verbe worde of God, that liuely foode of
mannes soule, wherby they may learne vnfainedly,
and accordyng to the mynd of the holy Ghoste, ex-
pressed in the scriptures, to honoz God, and to serue
A.ij. their

The Preface.

their Kyng, with all humilitie and subieccion, and Godly and honestly, to behaue theim selves toward all men: Agayn callynge to remembraunce, that the next and mooste ready waie, to expell and auoide, as well all corrupte, vicious and vngodly liuyng, as also erronious doctrine, tendyng to Supersticion, and Idolatrie, & clerely to put away all contenciō, whiche hath heretofore rysen, through diuersitie of preachyng, is the true settynge furthe, and pure declarynge of Gods woorde, whiche is the principall guyde and leader vnto all Godlinesse and vertue: Finally, that all Curates, of what learnyng soeuer they be, may haue some Godly and fruitfull lessons in a readines, to reade and declare vnto their parishioners, for their edifyng, instruction, and cōfort: hath caused a booke of Homelies, to bee made and set furthe, wherein is contained certain wholsome and Godly exhortacions, to moue the people to honor and worshippe almighty God, and diligently to serue hym, euery one accordyng to their degre, state, and vocacion: the whiche Homelies, his Maiestie commaundeth and streightely chargeth, all Persones, Vicars, Curates, and all other, hauyng spirituall cure, euery Sondag in the yere, at hygh Masse, when the people be mooste gathered together to reade and declare to their parishioners, playnly, and distinctly, in suche ordze, as they stande in the boke, (excepte any Sermon bee preached) and then for that cause onely, and for none other, the reading of the sayde Homelie, to be differred vnto the nexte Sondag folowynge. And when the foresayde boke of Homelies is redde ouer, the Kynge's Maiesties pleasure

The Preface.

pleasure is, that the same be repeated, & redde agayn, in suche lyke sorte, as was before prescribed, vnto suche tyme, as his graces pleasure shall further be knownen in thys behalfe.

Also, hys maiestie commaundeth, that the sayde Ecclesiasticall persones, vpon the firste holy daye, falling in the Weke tyme of euery quarter of the yere, shall reade his Iniuncions openly and distinctly to the people, in maner and fourme in the same expressed: And vpon euery other holy and fe-

uall daye through the yere, likewise falling in the weke tyme, they shall recite

the Vater noster, the Articles of

our fayth, and the tene com-

maundementes in En-

glish, openly before

all the people, as

in the sayd In-

iuncions

is speci-

fied: that all

degrees and al ages,

may learne to know God,

and to serue him, accor-

dyng to hys holy

woorde.

woorde.

A M E N.

A.iii.

Ca

A fruitfull exhortation, to the readyng and knowledge of holy scripture.

The place
of holy scrip-
ture.



The perfec-
tion of holy
scripture.

The know-
ledge of holy
scripture is
necessary.

To who the
knowledge of
holy scriptu-
re is sweete &
pleasaunt.

Who be ene-
mies to holpe
scripture.

An apte simi-
litude, decla-
ryng of who
the scripture
is abhorred.

Vnto a Christian man, there can be nothyng, either more necessary, or profitablie, then the knowledge of holy scripture: forasmuche, as in it, is conteyned Gods true word, settinge furth his glorie, and also mannes duetie. And

there is no truth, nor doctrine, necessary for our iustification, and euerlastyng saluacion, but that is, (or may be) drawen out of that fountain, and welles of truth. Therefore, as many as be desirous, to entre into the right and perfect way vnto God, must applye their myndes, to knowe holy scripture, without the which, they can neyther sufficiently knowe God and his will, neither their office and duetie. And as drynke is pleasaunt to them, that be drie, and meat to them that be hūgery: so is the readyng, hearpyng, searchyng and studyng of holy scripture, to them that be desirous to knowe God, or them selves, and to do his will. And their stomackes onely, do lothe and abhorre the heauenly knowledge, and foode of Gods word, that be so drowned in worldly vanities that they neither sauour God, nor any Godlines: for that is the cause why they desire suche vanities, rather then the true knowledge of God. As they that are sicke of an ague, whatsoeuer they eate or drinke (though it bec neuer so pleasaunt) yet it is as bitter to them, as wormewood, not for the bitterness of the meat, but for the corrupt and bitter humour, that is in their awne tounge and mouth: euen so is the swetenesse

To the scripture.

Sweetenesse of Gods woorde, bitter, not of it self, but onely vnto them that haue their myndes corrupted with long custome of synne, and loue of this world.

Therfore, forsakynge the corrupt iudgement of carnall men, whiche care not, but for their carcasse, let vs reuerently heare & reade holy scriptures, whiche is the foode of the soule. Let vs diligently searche for the welle of life, in the booke of the new and old Testament, and not tounne to the stinkyng podelles of mennes tradicions, deuised by manes unagination, for our iustificacion and saluacion. For in holy scripture, is fully cōteined, what we ought to do, and what to eschewe, what to beleue, what to loue, and what to loke for at Gods handes at length. In those booke we shall finde the father, from whome, the sonne, by whome, & the holy Ghoste, in whome, all thynges haue their beyng and cōseruacion, and these thre persones, to be but one God, and one substance. In these booke, we may learne to know our selves, how vile and miserable we be, & also to know God, how good he is of hymself, and how he cōmunicateth his goodnes vnto vs, and to al creatures. We may learne also in these booke, to know Gods wil and pleasure, asinuche as (for this present tyme) is conuenient for vs to knowe. And (as the greates clerk, and godly preacher saint Iho Chrysostome saith) whatsoeuer is required to saluacion of man, is fully conteyned in the scripture of God. He that is ignoraunte, maye there learne and haue knowledge: he that is harde harted, and an obstinate synner, shall there finde eternall tormentes, (prepared of Gods iustice) to make him afraied, & to mollifye

An exhortaci-
on vnto the
diligent reas-
dyng, hea-
ryng, & scar-
ching of the
holy scrip-
tures.

Matth. xiii.

The holy scrip-
ture is a suf-
ficient doctrine
for our salua-
cion.

What thynges
we maye
learne in the
holy scripture

hym

An exhortacion.

him. He that is oppressed with misery in this world
 shal there find relief in the promises of eternal life,
 to his great consolacion & comfort. He that is wound-
 ded (by the deuill) vnto death, shal find there, mede-
 cine, wherby he may be restored agayn vnto health.
 If it shal require to teach any truth, or reprove false
 doctrine, to rebuke any vice, to commend any vertue,
 to geue good counsaile, to comfort, or to exhort, or to
 do any other thyng, requisite for our saluacion, all
 those thinges (saith s. Chrysostome.) we maye learne
 plentifully of the scripture. There is, (saith Fulgē-
 tius) abundantly enough, both for men to eate, and
 children to sucke, There is, whatsoeuer is conueni-
 ent for all ages, and for all degrees, & sortes of men.
 These booke therfore, ought to be much in our hā-
 des, in our eyes, in our eares, in our mouthes, but
 moſte of all, in our hartes. For the scripture of God
 is the heauēly meate of our soules, the hearing and
 keepng of it, maketh vs blessed, sanctifieth vs, and
 maketh vs holy: it couerteth our soules: it is a light
 lanterne to oure fete: it is a sure, a constant, & a per-
 petuall instrument of saluacion: it geueth wisdom
 to the humble & lowly hartes: it comforteth, maketh
 glad, chereth and cherisheth our consciences: it is a
 more excellent iewel or treasure, then any golde or
 precious stone: it is more sweter then hony, or hony
 combe: it is called the best parte, whiche Marie did
 chole, for it hath in it, cuerlastyng comforte. The
 wordes of holy scripture, be called wordes of euer-
 lastyng life: for they be Gods instrument, ordeyned
 for thesame purpose. They haue power to conuerte
 through Gods promise, & thei be effectual, through
 Gods

Holy scriptu-
 re ministrerh
 sufficient do-
 ctrine, for all
 degrees and
 ages.

Matth. liff.
 Luke. xi.
 Ihon. xvi.
 Psalm. xix.

What com-
 modities and
 profytes, the
 knowledge
 of holy scrip-
 ture bringerh.

Luke. x.
 Ihon. vi.
 Collos. i.

An exhortacion

Gods assistance: and, (beyng receiued in a faithfull harte) thei haue euer an heauenly spirituall woordes kyng in them, thei are liuely, quicke and mightie in operacion, and sharper then any two edged sworde, and entereth thzough, euē vnto the diuidyng a sonder of the soule, and the spirit, of the ioyntes, and the maye. Christ calleth hym a wise buylder, that buyldeth vpon his worde, vpon his sure and substanti-
all foundation. By this woorde of God, we shalbee iudged: for the worde that I speake, (saith Christ) is it, that shall iudge in the last daye. He that kepeth the worde of Christ, is promised the loue and fauor of God, and that he shalbe the mansion place or temple of the blessed Trinitie. This woorde, whosoever is diligent to reade, and in his harte to printe that he readeth, the great affectiō to the transitory thynges of this worlde, shalbe minished in hym, and the greate desire of heauenly thynges, (that bee therein promised of God) shall increase in hym. And there is nothyng, that so muche establissheth our faith, and trust in God, that so muche conserueth innocencie, and purenesse of the harte, and also of outwarde Godly life and conuersacion, as continual readyng and meditation of Gods woorde. For that thyng, whiche (by perpetuall vse of readyng of holy scripture, and diligent searchyng of thesame) is depely printed, and grauen in the harte, at length turneth almoste into nature. And moreouer, the effecte and vertue of Gods woorde, is to illuminate þe ignorant, and to geue more light vnto theim, that faithfully and diligently reade it, to comfort their hartes, and to incorage them to performe that, whiche of God

Hebre. iiii.

Matth. vii.
Ihon. vi.

Ihon. xiii.

To the scripture.

i. Regum. xlii.
ii. Para. ii.
i. Corin. xv.
i. Ihon. v.
Who profite
moſte in rea-
dyng Godes
worde.

is commaunded. It teacheth pacience in all aduer-
ſitie, in proſperitie, humblenes: what honour is due
vnto God, what mercie and charitie to our neigh-
bor. It geueth good counſaill in al doubtfull thyn-
ges. It ſheweth, of whom we ſhall loke for aide and
helpe in all perils, and that God is the onely geuer
of victorie, in all battailes, and temptacions of our
enemies, bodily and Ghoſtely. And in readyng of
Godes worde, he moſte proffiteth not alwaies, that
that is moſt ready in turnyng of the boke, or in ſay-
yng of it without the boke, but he that is moſte tur-
ned into it, that is moſt inſpired with the holy ghoſt
moſte in his harte and life, altered and transformed
into that thynge, whiche he readeth: he that is daily
leſſe and leſſe proude, leſſe irefull, leſſe couetous, and
leſſe deſirous of worldly and vayne pleasures: he
that daily (forſakynge his olde vicious life) increa-
ſeth in vertue, more and more. And to be ſhort, there
is nothynge, that more mainteineth Godlines of the
mynde, and expelleth vngodlines, then doth the con-
tinuall readyng, or hearyng of Godes worde, if it be
iointed with a Godly mynde, and a good affection,
to knowe and folowe Godes wil. For without a ſin-
gle eye, pure intent and good mynde, nothynge is al-
lowed for good before God. And on the otherſide,
nothynge more obſcureth Chriſte, & the glory of God
nor induceth more blindneſſe, and all kyndes of vi-
ces, then doth the ignoraunce of Godes word. If we
profefſe Chriſte, why be we not aſhamed to be igno-
raunt in his doctryne? Seyng that euery man is a-
ſhamed to be ignoraunt in that learning, whiche he
profefſeth. That mā is aſhamed, to be called a Phi-
loſophicr,

Eſaie. v.
Matth. xxii.
i. Corin. xiii.
What incom-
modities, the
ignoraunce of
Godes worde,
bringeth.

An exhortacion

Iosophier, whiche readeth not the bookes of Philo-
 sophie, and to be called a lawyer, and Astronomier,
 or a phisiciō, that is ignoraunt in the bokes of law,
 Astronomie, and Phisicke. Howe can any man then
 saie, that he profelleth Christ, and his religion, if he
 will not applye hymself, (as farfurthe as he can or
 maie conueniently) to reade and hear, & so to knowe
 the bokes of Christes Gospell & doctrine. Although
 other sciences be good, and to be learned, yet no mā
 can deny, but this is the chiefe, and passeth all other
 incomparably. What excuse shal we therfore make,
 (at the last daie before Christ) that delight to reade,
 or heare mennes phantasies and inuencions, more
 then his moste holy Gospell, and will fynd no tyme
 to doo that, whiche chiefly (aboue all thynges) wee
 should do, and wil rather reade other thynges, then
 that, for the whiche, wee ought rather to leaue rea-
 dyng of all other thynges. Lette vs therfore apply
 our selves, as farfuth as we can haue tyme and lea-
 sure, to knowe Gods worde, by diligēt hearyng and
 readyng therof, as many as professe God, and haue
 faithe and trust in hym. But thei that haue no good
 affeccion to Gods word, (to colour this their faulte)
 alledge commonly, twoo vaine and fained excuses.
 Some go about to excuse them, by their awne frail-
 nesse, and fearfulness, sayng: that thei dare not read
 holy scripture, leaste, through their ignoraunce, thei
 should fall into any error. Other pretende, that the
 difficultie to vnderstande it, and the hardnes there-
 of, is so greate, that it is meete to bee reade, onely of
 Clearkes and learned men. As touchyng the firste:
 ignoraunce of Gods worde, is the cause of al error,

Gods worde
 excelleth all
 sciences.

Vaine excuses
 by swadynge
 fro the know-
 ledge of gods
 worde.
 The firste.

The second.

To the scripture.

Matth. xxi.

as Christ hymself affirmed to þe Sadduces, sayng: that thei erred, because thei knewe not the scripture. Now should thei then escheue error, that will be still ignoraunt? And how should thei come out of ignorance, that wil not read nor heare that thyng, whiche should geue them knowledge? He that now hath moste knowledge, was at the first ignoraunt, yet he forbate not to reade, for feare he should fall into error: but he diligently redde, lest he should remain in ignoraunce, and through ignoraunce, in error.

AND if you will not knowe the truthe of God, (a thyng moste necessary for you) least you fall into error: by thesame reason you maie then lye still, and neuer go, leaste (if you goo) you fall in the mire, nor eate any good meate, least you take a surfet, nor sow your Corne, nor labour in your occupacion, nor vse your marchaandise, for feare you lose your sede, your labor, your stocke, and so by that reason, it should be beste for you to liue idly, and neuer to take in hande, to do any maner of good thyng, least peraduenture some euill thyng maie chaunce therof. And if you be afrayed to fal into error, by readyng of holy scripture: I shall shewe you, how you maie reade it, without daunger of error. Reade it humbly, with a meke and a lowly harte, to thintent, you maie glorifie God, and not your self, with the knowledge of it: and reade it not without daily praiyng to God, that he would directe your readyng to good effecte, and take vpon you, to expounde it no further, then you can plaimly vnderstande it. For (as saint Augustine saith) the knowledge of holy scripture is a great, large, and a high palace, but the doore is verie

How mooste
conunodious
ly and wish-
out all perill,
the holy scrip-
ture is to be
redde.

An exhortacion

rie lowe: so that the high and arrogant man, cannot
 runne in, but he must stoupe lowe, and humble hym
 self, that shall entre into it. Presumpcion and arro-
 gancie, is the mother of all error, and humilitie,
 needeth to feare no error. For humilitie will onely
 searche, to knowe the truthe, it will searche, and will
 conferre one place with another: and where it can-
 not fynde the sense, it will praise, it will inquire of o-
 ther that knowe, and will not presumptuously and
 rashely define any thynge, whiche it knoweth not.
 Therefore, the humble man maie searche any truthe
 boldly in the scripture, without any danger of er-
 ro. And if he bee ignoraunt, he ought the more to
 read and to search holy scripture, to byng hym out
 of ignoraunce. I saie not naie, but a man maie pro-
 spere, with onely hearyng, but he maie muche more
 prospere, with bothe hearyng and readyng. This
 haue I said, as touchyng the feare to read, through
 ignoraunce of the person. And concernyng the diffi-
 cultie of scripture, he that is so weake, that he is not
 hable to brooke strong meate: yet he maie sucke the
 swete and tender milke, and differre the rest, vntill
 he waxe stronger, and come to more knowledge. For
 God receiueth the learned and vnlearned, and ca-
 steth awaie none, but is indifferent vnto al. And the
 scripture is full, aswel of lowe valleis, plain waies,
 and easie for euery man to vse, and to walke in: as
 also of high hilles and mountaines, which few men
 can ascende vnto. And whosoever geueth his mynd
 to holy scriptures, with diligent studie and feruent
 desire, it cannot be, (saith saint Ihon Chrysostom)
 that he should be destitute of helpe. For either God

Scripture in
 some places
 is easie, and
 in some pla-
 ces harde to
 be vnderstanded.

God leaueth
 no man vn-
 taught, that
 hath a good
 wil to knowe
 his woordes.

B. iij. almightie

To the scripture.

almightie will sende hym some Godly doctoꝝ, to instruct hym, as he did to instruct Eunuchoꝝ, a noble man of Ethiope, and threasorer vnto Quene Candace, who hauyng a great affection to read the scripture (although he vnderstode it not) yet for the desire, that he had vnto Gods worde, God sent his Apostle Phillip, to declare vnto hym the true sense of the scripture, that he redde: or els, if we lacke a learned man, to instruct and teache vs, yet God hymself from aboue, will geue light vnto our myndes, and teach vs those thynges whiche are necessary for vs, and wherin we be ignoraunt. And in another place, Chrysostom saith: that mannes humaine and worldly wisdom, or science, nedeth not to the vnderstandyng of Scripture, but the reuelacion of the holy gholte, who inspireth the true sense vnto theim, that with humilitie and diligence do search therfoze. He that asketh, shall haue, and he that seketh, shal find, and he that knocketh, shall haue the dooze open. If we reade once, twise, or thise, and vnderstande not, let vs not cease so, but still continue readyng, praiyng, askyng of other, and so by still knockyng (at the laste) the dooze shalbe opened (as saint Augustine saith). Although many thynges in the scripture, bee spoken in obscure misteries, yet there is no thyng spoken vnder darke misteries, in one place, but the selfe same thyng in other places, is spoken more familiarly and plainly, to the capacitie, bothe of learned and vlearned. And those thynges in the scripture that be plain to vnderstande, and necessarie for saluacion, euery mannes duetie is to learne theim, to print theim in memoꝝye, and effectually to exercise

Howe the
knowledge of
scripture may
bee attained
vnto.

Matth. vii.

A good rule
for the vnder-
standyng of
the scripture.

No mā is re-
cepted fro the
knowledge of
Gods will.

An exhortacion

exercise theim. And as for the obscure misteries, to be contented to bee ignoraunt in theim, vntill suche tyme as it shall please God, to open those thynges vnto hym. In the meane reason, if he lacke either aptnesse or opportunitie, God will not impute it to his folly: but yet it behoueth not, that suche as bee apt, should set aside readyng, because some other be vnapte to reade: neuerthelesse, for the difficultie of suche places, the readyng of the whole, ought not to be set a part. And bryevely to conclude, (as saint Augustine saith) by the scripture, all men be amended: weake men be strengthened, and strong men be comforted. So that surely, none bee enemies to the readyng of Gods worde, but such, as either be so ignoraunt, that thei knowe not how wholsome a thyng it is, or els be so sicke, that thei hate the moste comfortable medicine, that should heale them: or so vngodly, that thei would wishe the poeple, still to continue in blindnesse, and ignoraunce of God.

What persons would haue ignoraunce to continue,

THVS we haue bryevely touched some part of the commodities of Gods holy worde, whiche is one of Gods chief and principall benefites, geuen and declared to mankynde, here in yearth. Let vs thanke God hartely, for this his greate and speciall gyfte, beneficiall fauor, and fatherly prouidence. Lette vs be glad to reuiue this precious gyft, of our heauenly father. Let vs heare, reade, and knowe, these holy rules, inuuncions, and statutes of our christian religion, & vpon that we haue made profession to God at our baptisme. Lette vs with feare, and reuerence laie vp (in the cheste of our hartes) these necessarie and fruitfull lessons. Lette vs night and day muse,

and

The holy scripture is one of gods chief benefites,

The righte readyng, vse, and fruitfull studyng i holy scripture, Psalmc. I.

To the scripture.

and haue meditacion, and contemplacion in them.
Lette vs ruminare, and (as it wer) chewe the cudde,
that we maie haue the swete ieuſe, ſpirituall effecte,
mary, honp, kirmell, taſt, comfort, and conſolation of
them. Let vs ſtaie, quiet, and certifie our conſciences,
with the moſte infallible certaintie, truthe, and
perpetual aſſuraunce of them. Let vs praie to God,
(the onely aucthoz of theſe heauenly meditacions)
that we maie ſpeake, thynke, beleue, liue, and depart
hence, accordyng to the wholeſome doctrine, and verities
of them. And by that meanes, in this worlde
wee ſhall haue Gods proteccion, fauor, and grace,
with the vnſpeakeable ſolace of peace, and quietnes
of conſcience: and after this miſerable life,

we ſhall enioy the endleſſe bliſſe, and glorie
of heauen, whiche, he graunt vs

all, that died for vs all, Jeſus

Chriſt: to whom, with the

father, & holy ghoſt

bee all honoz

and glo-

rie,

both now & euer-

laſtyngly .

AMEN.

CAn homelie of the miserie of al man-
kynd, and of hys condempnacion to death
euerlastyng, by hys awne synne.



The holy Ghost, in wryting the holy scripture, is in nothinge moze diligent, then to pulle doune mannes vainglozy, and pride, whiche, of all vices, is most vniuersally grafted in al mankynd, euen from the first infection of our first father Adam.

And therfore, we reade in many places of scripture, many notable lessons against this old rooted vice, to teache vs the moste commendable vertue of humilitie, how to knowe our selves, and to remembze, what we be of our selves. In the boke of Genesis, almighty God geueth vs al, a title & name in our great graūd father Adā, which ought to admonish vs al, to considze what we be, wherof we be, frō whence we came, & whether we shal, sayyng thus: in y sweat of thy face, shalt thou eat thy bread, til thou be turned again into the grouūd: for out of it wast thou taken, in asmuch as y art dust, & into dust shalt thou be turned again. Here (as it wer in a glasse) we may learne to know our selves, to be but groude, earth, & ashes, & that to earth and ashes, we shall retorne.

Gene. iii.

Also, the holy patriarche Abraham, did well remembze this name and title, dust, earth, and ashes, appoynted and assigned by God, to all mankynde: and therfore he calleth hymself by that name, when he maketh his earnest praiser for Sodoine and Gomore. And we read, that Judith, Hester, Job Hieremie, with other holy men and womē, in the old Te-

Judith. xiii.
and. ix.
Job xlii.
Hier. vi. 9. xxi

C. j. stament,

Of the miserie.

stament, did vse sacke cloth, and to cast dust and ashes, vpon their heddes, when they bewailed their synfull liuyng. They called & cried to God for help and mercye, with suche a ceremonie of sacke clothe, duste and ashes, that thereby thei might declare to the whole worlde, what an humble and lowly estimation thei had of themselves, & how well thei remembered their name & title aforesayd, their vile, corrupt fragile nature, dust, earth, and ashes. The booke of wisdom also, willing to pul doune our proude stomaches, moueth vs diligently to remembre our mortal and earthly generacion, whiche we haue all of hym, that was firste made: and that all men, aswell kynges as subiectes, come into this worlde, and go out of thesame in lyke sorte, that is, as of our selves full miserable, as we may dayly see. And almightye God comaunded hys prophete Esate, to make a proclamation, and crie to the whole worlde: and Esate askinge, what shall I crie: The Lorde aunswered, crie, that all fleshe is grasse, and that al the glory of man therof, is but as the floure of the felde: whe the grasse is withered, the floure falleth away, when the wynd of the Lord bloweth vpon it. The people surely is grasse, the which drieth vp, and the floure fadeth away. And the holy prophete Job, hauyng in himself great experience of the miserable and sinful estate of man, doth open thesame to y^e world, in these wordes. Man (saith he) that is bozne of a woman, liuyng but a short tyme, is ful of manifold miseries: he spryngeth vp like a floure, & fadeth again, vanishing away, as it wer a shadowe, and neuer continueth in one state. And doest thou iudge it mete, (o Lord)

Sapien. vii.

Esate. i.

Job. xiii.

Of man.

Lorde) to open thynne eyes vpon suche a one, and to
 bring hym to iudgement with the: Who can make
 hym cleane, that is conceiued of an vncleane seede:
 And all men of their euilnesse and natural prouesse,
 wer so vniuersally geuen to synne, that (as the scrip-
 ture saith) God repeted that euer he made mā. And Ge. v. i. vi.
 by synne, hys indignacion was so muche prouoked
 against the worlde, that he drouned all the worlde
 with Noes floud (except Noe hymself, and hys litle
 housholde.) It is not without greate cause, that the
 scripture of God, doeth so many tymes call all men
 here in this worlde, by this woozde: yearth. O thou
 yearth, yearth, yearth, sayth Ieremie: heare y worde Iere. xxi.
 of the Lord. This our right name, vocacion, & title,
 yearth, yearth, yearth, pronouced by the Prophete,
 sheweth what wee bee in deede, by whatsoeuer other
 stile, title, or dignitie, men do call vs. Thus he pla-
 inly named vs, who knoweth best, both what we be
 and what we ought of right to be called. And thus
 he describeth vs, speakyng by hys faithfull Apostle Roma. iii.
 S. Paule: all men, Jewes, and Gentiles, are vnder
 syn: ther is none righteous, no, not one: ther is none
 that vnderstandeth, there is none that seketh after
 God, thei are al gone out of the way, thei are all vn-
 profitable: ther is none that doth good, no, not one:
 their throte is an open sepulchre, with their tōgues
 they haue vsed craft & deceipt, the popson of serpen-
 tes is vnder their lippes, their mouth is full of cur-
 sing and bitternes, their fete are swift to shed bloud
 destrucciō and wretchednes are in their waies, and
 the way of peace, haue thei not knowen: there is no
 feare of God before their eyes. And in another place Roma. xi.
C. ij. sainct

Of the miserie.

Galat. iii.

Ephc. ii.

Pro. xxviii.

Luke. i.

Matth. iii.

1. Ihon. i. & ii.

S. Paule writeth thus: God hath wrapped all nations in vnbelefe, that he might haue mercy on all. The scripture concludeth all vnder synne, that the promyse by y^e faith of Iesus Christ, should be geueⁿ vnto them that beleue. **S.** Paule in many places, painteth vs out in our colours, calling vs the children of the wrath of God, when we be borne: sayng also, that we canot thinke a good thought of our selves, muche lesse we can saye wel, or do wel of our selves. And the wiseman saith in the booke of Proverbs: the iust man falleth seue times a day. The most tried & approued man Job, feared all hys workes. **S.** Ihon the Baptist, beyng sanctified in his mothers wōbe, and praised before he was borne, called an Aungell, & great before the lord, replenished euē from his birthe with the holy Ghost, the preparer of the way for our sauio^r Christ, and commēded of our sauio^r Christ, to be more then a prophet, & the greatest that euer was borne of a woman: yet he plainly graūteth, that he had nede to be washed of Christ: he worthely extollet and glozifieth his Lorde and master Christ, and humbleth hymself, as vnworthy to vn buckle his shoues, and geueth all hono^r and glo^ry to God. So doth **S.** Paule, bothe oft and euidently confesse himself, what he was of himself, euer geuyng (as a moste faithfull seruaunt) all praise to his master and sauio^r. So doth blessed **S.** Ihon the Euangelist, in the name of hymself, and of all other holy men (be they neuer so iust) make this open confession: if we saye, we haue no synne, we deceyue oure selves, and the truthe is not in vs: if we knowledge our synnes, God is faithful and iust, to forgeue vs
our

Of man.

our synnes, and to clense vs frō al vnrightheousnes: if we saie, we haue not sinned, we make hym a liar, and hys worde is not in vs. Wherfoze the Wisema in the boke called Ecclesiastes, maketh this true & Eccle. vii. generall confession: there is not one iust man vpon the earth, that doeth good, and synneth not. And s. David is ashamed of hys synne, but not to confesse his synne. How oft, how earnestly, & lamētably doth Psalm li. he desire gods great mercy, for his great offences, & that God should not entre into iudgemēt with him. Psalm cxlii. And agayn, how well weigheth thys holy man his synnes, when he confesseth, that they bee so many in numbze, and so hid, and hard to vnderstande, that it is in maner vnpossible, to knowe, vtter, oz numbze them. Psalm xix. Wherfoze, he hauing, a true, earnest, and depe contemplacion and consideracion of his sinnes, and yet not commyng to the botome of them, he maketh supplicaciō to God, to forgeue him, his pryuy, secret his sinnes: to the knowledge of the which, he cā not attein vnto. He weigheth rightly his sinnes, frō the original roote, & spring hed, perceruing inclinaciōs prouocaciōs, stirrynges, stingynges, buddes, braūches, dregges, infectiōs, tastes, felinges, and sentes of them, to continue in hym still. Wherfoze he saith: marke & behold, I was cōceiued in synnes: he saith Psalm li. not, sinne, but in the plural nūbze, sinnes, forasmuch as out of one (as fountayn) spzyngeth all the reste.

And our sauioz Christ saith: there is none good Marke. x. but God: and that we can do nothyng that is good, Luce. xvi. without hym: noz no mā can come to the father, but Iohn. xv. by hym. He commaundeth vs all to saie, that we be vnprofitable seruaūtes, when we haue done al that

C. iij.

we

Of the miserie.

Luke. xliii.

Matth. ix.

Matth. xii.

Matth. xv.

Galat. v.

we can do. He preferreth the penitēt Publicane, before the proude, holy, & glorious Pharisey. He calleth hymself a phisicion, but not to them þ̄ be whole, but to them that be sicke, and haue nede of his salue for their soze. He teacheth vs in oure prayes, to reknowledge our selves sinners, & to aske torgeuenes and deliuerance from all euilles, at our heauenly fathers hande. He declareth that the synnes of oure awne hartes, do defile our awne selves. He teacheth that an euill worde or thought, deserueth condemnation, affirmyng, that we shall geue an accompte, for euery idle worde. He saith, he came not to saue, but the shepe that were vtterly lost, and cast away. Therfore fewe of the proude, iust, learned, wise, perfect, and holy Phariseis, were saued by him, because thei iustified themselves, by their couñterfeit holynes before men. Wherefore (good people) let vs beware of suche hypocrisy, vainglozy, and iustifyng of our selfe. Let vs loke vpō our fete, and then, doune peccokes fethers, doune proude harte, doune vile clay frayle and brittle vessels. Of our selves, we be crabbe trees, that can byng furth no apples. We be of our selves, of suche yearth, as can bynge furthe but wedes, netles, bzābles, bziers, cocle and darnell. Oure frutes be declared in the v. Chap. to the Gala. We haue neither faith, charitie, hope, patience, chastitie, nor any thyng els that good is, but of God: & therefore, these vertues be called there, the frutes of the holy Ghost, and not the frutes of man. Let vs therefore, acknowledge our selves before God, (as we be in dede) miserable and wretched synners. And let vs earnestly repent, and humble our selves hartely, and
crye

of man.

crite to God for mercye. Let vs all confesse with
 mouthe and harte, that we be full of imperfeccons.
 Let vs know our awn workes, of what imperfeccon
 they be, & then we shall not stande foolishly, and ar-
 rogantly, in our awne conceiptes, nor challenge any
 part of iustificacion, by our merites or workes. For
 truly, there be imperfeccons in our best workes: we
 do not loue God so much as we are bounde to do,
 with all our hart, mynd, and power: we do not feare
 God, so muche as we ought to do: we do not praye
 to God, but with greate and many imperfeccons:
 we geue, forgiue, beleue, liue, and hope vnperfectly:
 we speke, thinke, & do vnperfectly: we fight agaynst
 the deuill, the worlde, and the fleashe, vnperfectly.
 Let vs therfore, not be ashamed to confesse plainly,
 our state of imperfeccon: yea, let vs not be ashamed
 to confesse imperfeccon, euen in all our awne beste
 workes. Let none of vs be ashamed, to say with ho-
 ly s. Peter. I am a sinfull man. Let vs al saye with
 the holy prophet Dauid: we haue synned with our
 fathers, we haue doen amisse, & dealt wickedly. Let
 vs all make open cōfession, with the prodigal sonne
 to our father, and saye with hym: we haue synned a-
 gaynst heauen, and before the, (O father) we are not
 worthy to be called thy sonnes. Let vs al saye, with
 holy Baruch: O Lorde our God, to vs is worthily
 ascribed shame and confusion, & to the, righteous-
 nes: We haue synned, we haue doen wickedly, we
 haue behaued our selves vngodly, in all thy righte-
 ousnes. Let vs al saie with the holy prophet Dani-
 ell: O Lorde, righteousness belongeth to the, vnto
 vs belongeth confusion. We haue synned, we haue
 been

Luke. v.
 Psalm. cvi.

Luke. xv.

Baruch. ii.

Daniel. ix.

Of the miserie.

bene naughtie, we haue offended, we haue fled from the, we haue gone backe from al thy pzeceptes, and iudgementes. So we learne of all good men in holy scripture, to humble our selves: and to exalt, extoll prayse, magnifie, and glorifie God.

Thus we haue heard, how euill we be of our selves: how, of our selves, and by our selves, we haue no goodnes, helpe, nor saluaciō: but cōtrariwise, synne, dampnacion, and death euerlastynge: whiche, if we depely weigh & consider, we shall the better vnderstande the great mercy of God, and how our saluacion cōmeth onely by Christ. For in our selves (as of our selves) we find nothing, wherby we may be deliuered from this miserable captiuitie, into the which we were caste, thzoughe the enuie of the deuill, by transgressing of Gods commaundemēt, in our first parent Adam. We are all become vncleane, but we all are not able to clense our selves, nor to make one another of vs cleane. We are by nature, the childre of Gods wzathe, but we are not able to make oure selves the children, and inheritors of Gods glozve. We are sheepe that ronne astrate, but we cannot of our awn power, come agayn to þ shepfold, so great is our imperfecciō & weakenes. In our selves therefore maye not we glozie, which (of our selves) are nothyng but synfull: Neither we maye reioyse, in any woozkes that we do, which al be so vnperfect & vnpure, that thei are not able to stāde, before the righteous throne of God, as the holy Prophete Dauid saith: entre not into iudgemēt with thy seruaūt, O Lorde, for no man that liueth shalbe found righteous in thy sight. To God therefore, muste we flee, or
els

ii. Cor. iii.

Psal. i.

Ephes. ii.

i. Pet. ii.

Psal. cxliiii.

Of the miserie

els shall we neuer finde peace, rest and quietnesse of conscience in our hartes. For he is the father of mercies, and God of all consolacion. He is the Lorde, with whō is plenteous redempcion. He is that God which of his awne mercie saueth vs, and setteth out his charitie, and exceeding loue towardes vs, in that of his awne voluntary goodnesse, when we wer perished, he saued vs, and prouided an euerlastyng kyngdom for vs. And all these heauenly treasures, are geuen vs, not for our awne desertes, merites, or good deedes (whiche, of our selves wee haue none) but of his meere mercie, frely. And for whose sake? Truly, for Iesus Christes sake, that pure and vndefiled lambe of GOD. He is that dearely beloued sonne, for whose sake, god is fully pacified, satisfied and sette at one with man. He is the lambe of God, whiche taketh awaie the synnes of the worlde: of whom onely, it maie be truly spoken, that he did al thynges well, & in his mouthe was founde no craft nor subtiltie. None but he alone, maie saie, the Prince of the worlde came: and in me he hath nothyng. And he alone maie saie also: whiche of you shall reprove me of any faulte? He is that high and euerlastyng priest, whiche hath offered hymself once for all, vpon the aulter of the Crosse, and with that one oblacion, hath made perfect for euermore, them that are sanctified. He is the alone mediator, betwene God and man, whiche paid our raunsome to God, with his awne bloud, and with that hath he clenfed vs all from synne. He is the Phisicion, whiche healeth al our diseases. He is that sauour, whiche saueth his people from all their synnes. To be shorte, he is

ii. Corin. i.

Psalm. cxxx.

Ihon. i.

i. Peter. ii.

Ihon. xiiii

Ihon. viii.

Hebre. vii.

i. Ihon. ii.

Matthew i.

D. J.

that

Of man.

Thon. 1.

that flowyng, & moſte plenteous fountain, of whose fulneſſe, all we haue receiued. For in hym alone, are all the treasures of the wiſedome, and knowledge of God hidden. And in hym, and by hym, haue wee fro God the father, all good thynges, pertainyng either to the body, or to the ſoule. O howe muche are wee bounde, to this our heauenly father, for his greate mercies, whiche he hath ſo plenteouſly declared vnto vs, in Chriſte Jeſu our Lorde and ſauior: What thanks worthy and ſufficient can we geue to him? Let vs all with one accorde, burſte out with ioyfull voyces, euer praiſyng and magnifyng this Lorde of mercy, for his tendre kyndneſſe ſhewed to vs in his derely beloued ſonne, Jeſus Chriſt our lord.

Hetherto haue we heard, what wee are of our ſelves: verely, ſynfull, wretched, and dampnable: again we haue heard, how that of oure ſelves, and by oure ſelves, wee are not hable, either to thynke a good thought, or worke a good deede, ſo that we can fynd in our ſelves, no hope of ſaluacion, but rather whatſoener maketh vnto our deſtruction. Again we haue heard, the tendre kyndenefſe and greate mercie of God the father towardeſ vs, and how beneficial he is to vs, for Chriſtes ſake, without our merites or deſertes, euen of his awne meere mercie and tendre goodneſſe. Now, how theſe excedyng greate mercies of God, ſet abrode in Chriſte Jeſu for vs, bee obtained: and how we be deliuered, from the captiuitie of ſynne, death, and helle, it ſhall more at large (with Gods helpe) be declared in the next Homelie. In the meane ſeaſon, yea, and at all tymes, let vs learne to knowe our ſelves, our frailtie and weakenefſe, without
out

Of the miserie

out any ostentacion, or boostyng of our awne good
dedes and merites: let vs also knowledgē. The exce
dyng mercie of God towarde vs, and confesse, that
as of our selves, cometh all euill and dampnaciō,
so likewise of hym, cometh all goodnesse and sal
uacion, as God hymself saith, by the prophet Dze:
O Israell, thy destruccion cometh of thy self, but Dze. xlii.
in me onely, is thy helpe and comforte. If wee thus
humbly submit our selves in the sight of God,
wee maie bee sure, that in the tyme of his
visitation, he will lifte vs vp vnto
the kyngdome of his derely
beloued sonne Christe
Jesu our Lorde: to
whō with the
father and
the holy
Ghoste, bee all honour,
and glozy for euer.
A M E N.

D. ij.

An

An Homelie of the saluacion of mankynd, by onely Christ our sauioꝝ, from synne and death euerlastyng.



Because all men be synners, and offend-
doꝝ against GOD, and breakers of
his law and commaundementes, ther-
foze can no manne by his awne actes,
woorkes, and deedes, (seme thei neuer
so good) be iustified, and made righte-
ous before God: but euery man of necessitie, is con-
strayned to seke foꝝ another righteousnesse, oꝝ iusti-
ficacion, to be receiued at Gods awne handes, that
is to saie, the remission, pardon, and foꝝgeuenesse of
his synnes and trespasses, in suche thynges as he
hath offended. And this iustificacion oꝝ righteous-
nesse, whiche we so receiue by Gods mercie, & Chri-
stes merites, embraced by faithe, is taken, accepted,
and allowed of God, foꝝ our perfect and full iusti-
ficacion. Foꝝ the moze ful vnderstandyng hereof, it is
our partes and duetie, euer to remembre the greate
mercie of God, how that (al the worlde beyng wrap-
ped in synne, by breakyng of the lawe) God sent his
onely sonne, our sauioꝝ Christe into this worlde, to
fulfill the lawe foꝝ vs: and by shedyng of his mozte
pꝛecious bloud, to make a sacrifice and satisfaccion
oꝝ (as it maie bee called) amendes, to his father foꝝ
our synnes: to asswage his wꝛathe and indignacion
conceiued against vs, foꝝ thesame. In so much that
infantes, beyng baptised, and dyng in their infan-
cie, are by this sacrifice, washed from their synnes,
brought to Gods fauor, and made his childzen, and
inheritoꝝ of his kyngdome of heauen. And thei
whiche

The efficacy
of Christs
Passion and
oblation.

Of saluacion.

whiche actually do synne after their baptisme, whē thei conuerte and turne again to God vnfaignedly, thei are likewise washed by this sacrifice from their synnes, in suche sorte, that there remaineth not any spotte of synne, that shalbe imputed to their damnacion. This is that iustificacion, or righteousness, whiche saint Paule speaketh of, when he saith: no man is iustified, by the workes of the law, but frely by faith in Iesus Christ. And again he saith: we beleue in Christ Iesu, that we be iustified frely, by the faith of Christe, & not by the workes of the lawe, because that no man shalbe iustified by the workes of the law. And although this iustificaciō be fre vnto vs, yet it commeth not so frely vnto vs, that there is no raunsome paid therfore at all. But here maie mannes reason be astonied, reasonyng after this fashion: if a raunsome bee paid for our redemption, then is it not geuen vs freely: for a prisoner that payeth his raunsome, is not let go frely, for if he go frely, then he goeth without raunsome: for what is it els to go freely, then to bee set at libertie, without paiment of raunsome.

This reason is satisfied by the greate wisdom of God, in this mistery of our redempciō, who hath so tempered his iustice and mercie together, that he would neither, by his iustice condempne vs, vnto the perpetuall captiuitie of the deuill, and his prison of hel, remediles for euer, without mercie: nor by his mercy, deliuer vs clerely, without iustice, or paiment of a iust raunsome: but with his endlesse mercie, he ioynded his mozte vpriight and equall iustice.

His greate mercy he shewed vnto vs, in deliueying

D.ii.

vs

Roma, iiii.

Roma, viii.

Obiection,

An answer.

Of saluacion.

vs from our former captiuitie, without requirynge of any raunsom to be paid, or amēdes to be made, vpon our partes: whiche thyng, by vs had been impossible to bee doen. And where as it laie not in vs, that to do, he prouided a raunsome for vs, that was the moste precious body & bloud of his awne moste dere and best beloued sonne Iesu Christe: who besides his raunsom, fulfilled the lawe for vs perfectly. And so the iustice of God, & his mercie did embrace together, and fulfilled the mistery of our redemption. And of this iustice and mercie of God knit together, speaketh saincte Paule, in the.iii. Chapiter to the Romans: al haue offended, and haue nede of the glory of God, iustified frely by his grace, by redemption, whiche is in Iesu Christ, whom God hath set furth to vs, for a reconciler, & peace maker, through faith in his bloud, to shewe his righteousnesse. And in the.x. Chapiter: Christ is the ende of the law, vnto righteousnes, to euery man that beleueth. And in the.viii. Chapi: that whiche was impossible by the lawe, in asmuche as it was weake by the flesh, God sendyng his awne sonne, in the similitude of synfull flesh, by synne dampned synne in the flesh, that the righteousnesse of the lawe, might be fulfilled in vs, which walke not after the flesh, but after the spirite.

Roma.iii.

Roma.x.

Roma.viii.

Three thynges muste go together i our iustificacion.

In these foresaied places, the Apostle toucheth specially three thynges, whiche muste concurre and go together, in our iustificacion. Upon Gods part, his greate mercie and grace: vpon Christes parte, iustice, that is, the satisfaccion of gods iustice, or the price of our redemption, by the offryng of his body and shedyng of his bloud, with fulfillyng of y^e law, perfectly

Of saluacion.

perfectly & thoroughly : and vpon our part, true and liuely faith in the merites of Iesu Christe, whiche yet is not oures, but by Gods workyng in vs. So that in our iustificacion, is not onely Gods mercie and grace, but also his iustice, whiche the Apostle calleth the iustice of God, and it consisteth in payng our ransome, and fulfillng of the lawe: and so the grace of God, doth not exclude y iustice of God, in oure iustificacion, but onely excludeth the iustice of man, that is to saie, the iustice of our woorkes, as to be merites of deseruyng our iustificaciō. And therefore saint Paule declareth here nothyng, vpon the behalfe of man, concernyng his iustificaciō, but onely a true and liuely faith, whiche neuertheles is the gift of God, and not mannes onely worke without God. And yet that faith, dooth not exclude repentance, hope, loue, dread, and the feare of God, to be ioyned with faith, in euery mā that is iustified: but it excludeth the frō the office of iustifyng. So that although thei be all present together in hym that is iustified, yet thei iustifie not all together. For that faith also, doth not exclude the iustice of oure good woorkes, necessarily to bee doen afterward of duetie, towardes God (for wee are moſte bounden to serue God, in doynge good deedes, commaunded by hym in his holy scripture, all the daies of oure life): But it excludeth them, so that we maie not doo them, to this intent, to be made good by doynge of them. For all the good woorkes that we can do, bee vnperfecte, and therfore not able to deserue our iustificaciō: but our iustificacion dooth come frely, by the mere mercie of GOD, and of so greate and free mercie, that where

Howe it is to
be vnderstand
that faith ius
tifieth, with
out woorkes

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whereas all the worlde was not able of their selves, to paye any parte towardes their raunsome, it pleased our heauenly father, of his infinite mercie, without any our deserte, or deseruyng, to prepare for vs the mooste precious iewelless of Chzistes body and bloud, wherby our raunsome might be fully paid, the lawe fulfilled, and his iustice fully satisfied. So that Chziste is now the righteousnesse of all them, that truely doo beleue in hym. He for them paid their raunsome, by his death. He for them, fulfilled the lawe in his life. So that now, in hym, and by hym, euery true Christian man maie be called a fulfiller of the lawe, forasmuche as that, whiche their infirmitie lacketh, Chzistes iustice hath supplied,

Galath. iii.

Before was declared at large, that no manne can be iustified by his awne good workes, because that no manne fulfilleth the lawe, accordyng to the full request of the lawe. And sainte Paule, in his Epistle to the Galathiās, proueth thesame, sayng thus If there had been any lawe geuen, whiche coulde haue iustified, verely, righteousnesse should haue been by the lawe. And again he saith: if righteousnesse bee by the lawe, then Chziste died in vain. And again he saith: you that are iustified by the lawe, are fallen awaie from grace. And furthermoze, he writeth to the Ephesians, on this wise: by grace are ye saued through faith, and that not of your selves: for it is the gift of God, and not of workes, lest any man should glorie. And to bee shorte, the summe of all Pauls disputation, is this: that if iustice come of workes, then it cometh not of grace: And if it come of grace, then it cometh not of workes.

Ephes. ii.

And

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And to this ende, tēdeth al the Prophetes as saincte Peter saith, in the tenth of the Actes: Of Christe, all the Prophetes (saith saincte Peter) do witness, that through his name, al they that beleue in him, shal receiue the remission of synnes. And after this wyse to be iustified, onely by this true and liuely faith in Christ, speaketh all the olde and ancient aucthors, bothe Grekes & Latyns. Of whom I will specially reherse thre: Hillary, Basill, & Ambrose. Sainct Hillary sayeth these wordes plainly, in the ninth Canon, vpon Matthe we: Faith onely iustifieth. And saincte Basill, a Greke auctor writeth thus: This is a perfect and a whole reioysing in God, when a man auounteth not hymselfe, for hys awne righteousness, but knowledgeth hymself, to lacke true iustice and righteousness, and to be iustified by the onely faith in Christ: And Paul (saith he) doeth glory in the contempte of hys awne righteousness, and that he loketh for his righteousness of God, by faith.

Actes. x.

Faith onely iustifieth, is the doctrine of old doctors.

Philipp. iii.

These be the verbe wordes of sainct Basill. And sainct Ambrose, a Latyn auctor, sayeth these wordes: This is the ordinance of God, that he, whiche beleueth in Christ, should be saued, without woorkes, by faith onely, freely receiuyng remission of his synnes. Consyder diligently these wordes: without woorkes, by faith onely, freely, we receiue remission of oure synnes. What can be spoken moze plainlye, then to saye: that freely, without woorkes, by faith onely, we obteyne remission of oure synnes: These and other lyke sentences, that we be iustified by faith onelye, frelye, and without

E. j.

woorkes,

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workes, we do reade oftymes in the moſte beſt and
auncient wyters. As beſide Hilarie, Baſill, & ſainct
Ambroſe, befoze reherſed: we read theſame in Ori-
gene, ſaincte Chryſoſtome, ſaincte Cyprian, ſaincte
Augustine, Proſper, Decomenius, Phocius, Ber-
nardus, Anſelme, and many other aucthoꝝ, Greke
and Latine. Neuertheles, this ſentence: that we be
iuſtified by fayth onely: is not ſo meāt of them, that
the ſaped iuſtifying fayth is alone in man, without
true repentaunce, hope, charitie, dread and feare of
God, at any tyme oꝝ ceaſon. Noꝝ when they ſay: that
we be iuſtified frely: they meane not, that we ſhould
oꝝ might afterwarde be idle, & that nothyng ſhould
be required on oure partes afterward. Neither thei
meane not ſo to be iuſtified without our good woꝝ-
kes, that we ſhoulde do no good woꝝkes at all, lyke
aſhalbe moꝝe expreſſed at large hereafter. But this
propoſicion, that we be iuſtified, by faith onely, fre-
ly, and without woꝝkes: is ſpoken, foꝝ to take away
cleerely all merite of oure woꝝkes, as beyng inſuffi-
cient, to deſerue our iuſtification at Gods handes,
and thereby moſte plainly to expreſſe the weakenes
of man, and the goodnes of God, the great infir-
mitie of oure ſelfes, and the myght and power of
God, the imperfectnes of oure awne woꝝkes, and
the moſte aboundaunt grace of our ſauioꝝ Chriſte.
And thereby whoꝝy to aſcribe the meryte and deſer-
uing of our iuſtification, vnto Chriſte onely, and his
moſte precious blodſhedying. This ſaythe the holy
ſcripture teacheth: this is the ſtrong rocke & foun-
dacion of Chriſtian religion: this doctryne all olde
and auncient aucthoꝝ of Chriſtes church do ap-
proue.

Faith alone
how it is to be
underſtande.

Of mankynd.

proue: this doctrine, aduanceth & setteth furthe the true glory of Christ, and suppresseth the vayne glory of man: This, whosoever denieth, is not to be reputed for a true christian man, not for a setter furth of Christs glory, but for an aduersarye of Christe and his Gospell, & for a setter furth of mennes vaine glory. And although this doctrine be neuer so true, (as it is most true in dede) that we be iustified freely, without al merite of our awne good woꝝkes (as S. Paule doth expresse it) and freely, by this liuely and perfect fayth in Christe onely, as the auncient aucthoꝝs vse to speke it: yet this true doctrine must be also truely vnderstande, and moſte plainly declared, lest carnall men should take vniustly occasyon thereby, to lyue carnally after the appetite and will of the world, the flesh, and the deuill. And because no man should erre, by mistakyng of this doctrine, I shall plainely & shortly so declare the right vnderstandyng of the same, that no man shall iustly thinke, that he maye therby take any occasion of carnall libertie, to folowe þe desires of the flesh, or that thereby, any kind of synne shalbe committed, or any vngodly liuyng the moꝝe vſed.

First, you shall vnderstande, that in our iustification by Christ, it is not all one thinge, the office of God vnto man, and the office of man vnto God. Iustification is not the offyce of man, but of God: For man cannot iustifye himselfe by his awne woꝝkes, neither in parte nor in the whole, for that were the greatest arrogancie & pꝛesumpcio of man, that Antechrist could erect agaynst God, to affirme, that a man might, by his awne woꝝkes, take awaye and

The profite of the doctrine of faith onely iustifieth.

What thei be that impugne the doctrine of faith only iustifieth.

A declaration of this doctrine: saythe without woꝝkes iustifieth

Of saluacion.

Justificatio
is the office of
God onely.

purge his awne synnes, and so iustifie himself. But iustification, is the office of God onely, and is not a thyng, whiche we rendze vnto hym, but whiche we receiue of him, not whiche we geue to him, but whiche we take of him, by his free mercie, & by the onely merites, of his moste derely beloued sonne, our onely redemer, sauiour, and iustifier, Iesus Christ. So that the true vnderstandyng of this doctrine: We be iustified freely by faith, without woꝝkes: oꝝ that we be iustified by faith in Christ onely, is not, that this our awne acte to beleue in Christe, oꝝ this oure faith in Christe, which is within vs, dooth iustifie vs, and merite oure iustification vnto vs (foꝝ that were to cōpte our selves, to be iustified by some acte oꝝ vertue, that is within oure selves): But the true vnderstandynge and meanyng thercof is, that although we heare Gods woꝝde, and beleue it: although we haue faith, hope, charitie, repentaunce, dread, and feare of God within vs, and do neuer so many good woꝝkes thereunto: yet we must renounce the meritte of all our saied vertues, of faith, hope, charitie, and all our other vertues, and good dedes, which we either haue doen, shal do, oꝝ can do, as thynges that be farre to weake, and insufficient and vnperfecte, to deserue remission of our synnes, and oure iustification, and therefore we must trust, onely in Gods mercie, and in that sacrificy, whiche our high prieste, and sautoꝝ Christ Iesus, the sonne of God, once offered foꝝ vs vpon the crosse, to obtain therby Gods grace, and remission, aswel of our originall synne in baptisme, as of all actuall synne, cōmitted by vs after oure baptisme, if we truely repente

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pente and conuerte vnfainedly to hym agayn. So that as saint Ihon Baptiste, although he were neuer so vertuous and Godly a man, yet in this matter of forgeuyng of synne, he did put the people fro hym, and appoynted them vnto Christ, sayng thus vnto them: Behold, yonder is the lambe of GOD, Ihon. 1. whiche taketh awaye the synnes of the world: Euen so, as greate and as Godly a vertue as the liuely fayth is, yet it putteth vs from it self, & remitteth or appointeth vs vnto Christ, for to haue only by him remission of oure synnes, or iustification. So that our fayth in Christ (as it were) saith vnto vs thus: It is not I, that take awaye your synnes, but it is Christ onely, and to him onely, I send you for that purpose, renoūcyng therein all your good vertues, wooꝝdes, thoughtes, and wooꝝkes, and onely puttyng your trust in Christe.

Thus you do se, that the very true sense of thys proposition: We be iustified by faythe in Christe onely: (accoꝝdyng to the meanyng of the old auncient authoꝝs) is this: we put oure faith in Christe, that we be iustified by hym onely, that we be iustified by Gods free mercie, and the merites of our sauior Christe onely, and by no vertue or good worke of our awne, that is in vs, or that we can be able to haue or to do, for to deserue thesame, Christ hymself onely, beyng the cause meritorious thereof.

Here you perceiue many wooꝝdes to be vsed, to auoyd cōtencion in wooꝝdes with them, that delighte to bꝛaule aboute wooꝝdes, and also to shewe the true meaning, to auoyde euill talking & misvnderstandyng: And yet peraduenture all wyl not serue

C. iij.

with

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with them, that be contencious: but cōtenders will euer forge matter of contencion, euen when thei haue none occasiō thereto. Notwithstanding, such be the lesse to be passed vpon, so that the rest maye profite, which wil be more desirous to know the truth, then (when it is playn enough) to contende aboute it, and with cōtencious, and capcious cauillacions, to obscure and darke it. Truthe it is, that out a wne woorkes, doo not iustifye vs, to speake properly of our iustificacion (that is to saie) our woorkes do not merite or deserue remissiō of our synnes, and make vs of vniust, iuste before God: But God of his mere mercie, through the onely merites and deseruynge of his sonne Iesus Christ, doth iustifie vs. Nevertheless, because fayth doth directly sende vs to Christ for remission of our synnes, & that by faithe geuen vs of God, we embrace the promise of Gods mercie, and of the remission of oure synnes, (whiche thyng, none other of oure vertues or woorkes properly doth) therfore scripture vseth to say, that faith without woorkes doth iustifie. And for asmuch, that it is al one sentēce in effecte to say: faith without woorkes, & onely fayth doth iustifie vs, therfore the olde auncient fathers of the Church, from tyme to tyme, haue vttered our iustificacion with this speache: Onely faythe iustifieth vs: meanyng none other thing, then saint Paule meant, whē he sayd: faith without woorkes iustifieth vs. And because, al this is brought to passe, through the onely merites and deseruinges of our sauioꝝ christ, & not through our merites, or through the merite of any vertue, & we haue within vs, or of any worke that cometh frō vs; ther-

Of mankynd.

vs:therfore, in that respecte of merite & deseruyng, we renouice(as it wer)altogether agayn, faith, woꝝkes, and all other vertues. For our awne imperfection, is so greate thꝛough the corrupciō of original synne, that al is imperfect, that is within vs:faith, charitie, hope, dreade, thoughtes, woꝝdes & woꝝkes, and therefore, not apte to meryte and deserue, any parte of our iustification for vs: And this forme of speakyng we vse, in the humblyng of oure selves to God, and to geue all the glory to our sauloꝝ Chꝛist, whiche is best woꝝthy to haue it.

Here you haue heard the office of God in oure iustification, and how we receyue it of him, frely, by his mercie, without our desertes, thꝛough true and lyuely faythe. Now you shall heare the offyce and ductie of a chꝛistian man vnto God, what we ought on oure parte, to rendꝛe vnto God agayne, for his greate mercye and goodnes. Oure offyce is, not to passe the tyme of his present lyfe vnfructfully and idly, after that we are baptised oꝝ iustified, not caryng howe fewe good woꝝkes we do, to the glory of God, and profite of our neighbors: much lesse it is oure office, after that we be once made Chꝛistes members, to lyue cōtrary to thesame, makyng our selves members of the deuil, walking after his inticementes, and after the suggestions of the world and the fleshe, wherby we know, that we do serue the world, and the deuill, and not God. For that faythe, which byngeth furth, (without repentaunce) either euill woꝝkes, oꝝ no good woꝝkes, is not a right, pure, and liuely faythe, but a ded, Deuiliſhe, counterfeit, and feyned fayth, as saint Paul, & saint James cal it.

For euery

Ther that
preache, faith
onelye iustifi-
eth, doo not
teache carnall
libertie, oꝝ
we should do
no good woꝝ-
kes.

Of saluacion.

The deuils
haue fayth,
but not the
true faythe.

For euen the deuilles know and beleue, that Chyſt was borne of a virgyn, that he fasted forty dayes, & fortye nightes, without meate and drynke, that he wrought all kynde of myracles, declaring hymself very God: They beleue also, that Chyſte for oure ſakes, ſuffered moſte paynfull death, to redeme vs from eternal death, & that he roſe agayn from death the thyrde dawe: They beleue, that he aſcended into heauen, and that he ſitteth on the right hand of the father, and at the laſte ende of this world, ſhal come agayne, and iudge bothe the quicke and the deade. Theſe articles of our fayth, the deuilles beleue, and ſo they beleue all thinges that be writtē, in the new and old Teſtamēt to be true, & yet for all this fayth, they be but deuilles, remainyng ſtyll in their damnable eſtate, lackyng the very true chryſtian fayth.

What is the
true and full
faythe.

For the right and true chryſtiā fayth is, not onely to beleue that holy ſcripture, & all the forſaid articles of our fayth are true, but alſo to haue a ſure truſt & confidence in Gods mercifull promiſes, to be ſaued from euerlaſtyng dampnacion by Chyſte: wherof doeth folowe a louyng harte, to obey his cōmaundementes. And this true Chryſtian faythe, neyther any deuyl hath, nor yet any man, which, in the outward profeſſion of his mouth, and in his outward receiuyng of the Sacramentes, in commyng to the church, and in all other outward apparaunces, ſeemeth to be a Chryſtian man, & yet in his liuyng and dedes, ſheweth the cōtrary. For how can a man haue this true fayth, this ſure truſte and confidence in God: That by the merites of Chyſte, his ſynnes be remitted, and he reconciled to the fauor of God, and

to be

Thei that cō-
tinue in euyl
liuyng, haue
not true fayth

Of saluacion.

to be partaker of the kyngdom of heauen by Christ
when he liueth vngodly, and denieth Christe in his
deedes. Surely, no suche vngodly man, can haue
this faith & trust in God. For as they know Christe
to bee the onely sauioꝝ of the worlde, so they knowe
also, that wicked men, shall not possesse the kyngdō
of God. Ther know, ꝑ God hateth vnrighteousnes Psalms v.
that he will destroye all those, that speake vntuly,
that those that haue doen good woꝝkes (whiche can
not be doen without a liuely faythe in Christe) shall
come forth into the resurrection of lyfe, & those that
haue doen euill, shall come vnto resurrectiō of iud-
gement: and verp well they know also, that to them
that be contentious, & to them that will not be obe-
dient vnto the truth, but wil obey vnrighteousnes,
shall come indignacion, wrathe, and affliction. &c.
Therefore, to conclude, considerynge the infinite be-
nefites of God shewed and exhibited vnto vs, mer-
cifully withoute oure desertes, who hath not onely
created vs of nothyng, & from a pece of vile clay, of
his infinite goodnes hath exalted vs (as touchyng
our soule) vnto hys awne similitude and lykenesse:
but also, wheras we were cōdemned to hel, & death
eternall, hath geuen his awne natural sonne, beyng
God eternall, immortall, and equal vnto himselfe,
in power & gloꝝy, to bee incarnated, and to take our
mortall nature vpō oꝝm, with the infirmities of the
same: and in the same nature, to suffre moſte shame-
full and paynful death, for our offences, to thintent
to iustifye vs, & to restore vs to lyfe euerlastyng, so
makynge vs also his deere beloued chylde, brethren
vnto his only sonne, our sauioꝝ Christ, & inheritoꝝ

f. f.

for

Saluacion.

for euer with him, of his eternall kyngdō of heauē.

These greate and mercifull benefites of God (if they be well considered) do neither minister vnto vs occasiō to be idle, & to liue without doyng any good workes, neither yet stirreth vs, by any meanes to do euill thinges: but contrarywise, if we be not desperate persones, and oure hartes harder then stones, they moue vs to rendre our selves vnto God wholly, with all our wil, hartes, might and power, to serue him in all good dedes, obeyng his commaundementes, during our lifes: to seeke in al thinges, his glozy and honoz, not our sensuall pleasures & baynglozy, euermore dreadinge, willingly to offende suche a merciful God & louyng redeemer, in worde, thought, or dede. And thesayde benefites of God depely considered, do moue vs, for his sake also, to be euer redy to geue our selves to our neighbors, and as much as lyeth in vs, to study with all oure indour, to doo good to euery man. These be the frutes of the true faythe, to do good (as much as lieth in vs) to euery man. And aboue all thinges, and in all thinges, to aduaunce the glozy of God; of whom only we haue our sanctificacion, iustificacion, saluacion, and redemption. To whome be due all glory, prayse, and honoz, worlde without ende.

A Short declaration of the true

liuely, and Christian faith.



The firste entrie vnto God, (good faith.

christian people) is through faith: whereby, (as it is declared in the laste Sermon) we be iustified before God. And least any mā should be deceyued, for lacke of right vnderstanding thereof, it is diligent-

ly to be noted, that faythe is taken in the scripture, two maner of wayes. There is one fayth, whiche in scripture is called a dead faythe, whiche byngeth furth no good workes, but is idle, barrain, and vnfuitefull. And this faith, by the holy Apostle saint James, is compared to the fayth of deuilles, which beleue, God to be true, and iuste, and tremble for feare, yet they do nothyng well, but al euill. And suche a maner of fayth, haue the wicked and naughtie thristian people, whiche confesse God (as sainte Paule sayeth) in their mouthe, but denye hym in their deedes, beyng abhominable, and withoute the righte fayth, and to all good workes reprobable. And this faith is a perswasio and belief in mānes harte, wherby he knoweth that there is a God, and assenteth vnto all trueth of Gods moste holyc worde, conteyned in holy scripture. So that it consisteth onely, in beleuing of the woorde of God, that it is true. And thys is not properlye called faythe: But as he, that readeth Cæsars Commentaries, beleuyng thesame to be true, hath thereby a knowledge of Cæsars lyfe, and noble actes, because he

deed faith.
James. ii.
Tit. i.
f. ii. beleueth

beleueth the hystory of Cesar: yet it is not properly saied, that he beleueth in Cesar, of whome he loketh for no helpe, nor benefite: Euen so, he that beleueth, that all that is spoken of God in the Bible, is true, and yet liueth so vngodly, that he cannot loke to enioy the promises and benefites of God: although it maye be saide, that such a man hath a faith & belief to þe wordes of God, yet it is not properly saied, that he beleueth in God, or hath suche a fayth & truste in God, wherby he may surely loke for grace, mercy, & eternall lyfe at Gods hand, but rather for indignacion & punishment, according to the merites of hys wicked life. For as it is written in a booke, entituled to be of Didimus Alexandrinus: forasmuch as faith without workes is ded, it is not now faith: as a ded man, is not a man. This ded faith therfore, is not þe sure and substancial faith, which saueth synners.

liuely faith.

Another fayth there is in scripture, whiche is not (as the foresayde faith) idle, vnfruitfull, and dead, but worketh by charitie (as S. Paule declareth.)

Galat. v.

Gal. v. Whiche, as the other bayn faith, is called a ded faith, so maye thys be called a quicke or liuely faith. And this is not onely the comon belefe of the Articles of our faith, but it is also a sure truste and confidence of the mercy of God, through our lord Iesus Christ, and a stedfast hope of all good thynges to be receiued at Gods hande: & that although we, through infirmitie, or temptaciō of our ghostly enemye, do fall from him by synne, yet if we retorne agayn vnto hym, by true repentaunce, that he wyll forgeue & forget oure offences, for hys sonnes sake our sauour Iesus Christ, & will make vs inheritoꝝ with

Of faythe.

with him, of his euerlastyng kyngdom, and that in the meane tyme, vntyll that kyngdom come, he will be our protectoz and defendoz in all perils & daungers, whatsoeuer do chaunce: and that, though som tyme he doth sende vs sharpe aduersitie, yet þe euermore he wilbe a louyng father vnto vs, coꝛrectyng vs foꝛ our synne, but not withdꝛawynge hys mercy finally from vs, if we trust in hym, and commit our selves wholly vnto hym, hang onely vpon hym, and call vpon hym, ready to obey and serue hym. Thys is the true, liuely, and vnfayned christian faith, and is not in the mouthe and outward profession onely: but it liueth, and stirreth inwardly in the hart. And this faythe, is not without hope and truste in God, noꝛ without the loue of God and of our neyghboꝛs noꝛ without the feare of God, noꝛ without þe desyre to heare Gods worde, and to folowe thesame, in eschewyng euill, and doyng gladly all good woꝛkes.

Thys faith, (as saint Paule describeth it) is the sure ground and foundaciõ of the benefites, whiche we ought to loke foꝛ, and trust to receyue of God: a certificat & sure expectacion of them, although they yet sensible appere not vnto vs. And after he saith: he that cometh to God, must beleue, both that he is, & that he is a mercifull rewarde of wel doers. And nothyng comendeth good men vnto God so muche as this assured faith, & trust in hym. Of this faith, iij. thinges are specially to be noted. first, that this faith, doth not lye ded in the hart, but is liuely and fruitful in bꝛyngyng furth good woꝛkes. Second, þe without it, cā no good woꝛkes be doen, þe shalbe acceptable, & pleasaut to God. Thirde, what maner of

Heb. xi.

The thinges
are to bee
noted of faith

f. iij.

good

Of faythe.

Faith is full
of good wor-
kes.

good workes thei be, & this faith doth bryng furth:
For the first, as the light cannot be hid, but will
shewe furthe it self, at one place or other: So a true
faith cannot be kept secret, but when occasion is of-
fered, it will breake out, & shew it self by good wor-
kes. And as the liuyng body of a mā euer exerciseth
suche thinges, as belongeth to a naturall & liuyng
body, for nourishment & preservation of the same,
as it hath nede, opportunitie and occasion: euen so
the soule, that hath a liuely faith in it, wyl be doyng
alwaye some good worke, whiche shall declare that
it is liuyng, and will not be vnoccupied. Therefore,
when men heare in the scriptures, so high cōmenda-
cions of faythe, that it maketh vs to please God, to
liue with God, and to be the children of God: if then
they phantasie that thei be set at libertie, frō doyng
all good workes, and may liue as thei liste, thei tri-
fle with God, & deceyue themselves. And it is a ma-
nifest token that thei be farre from having the true
and liuely faith, & also farre from knowledge, what
true faith meaneth. For the very sure & liuely chri-
stian faith is, not only to beleue al thinges of God,
whiche are conteyned in holy scripture: but also, is
an earnest trust, and cōfidence in God, that he doth
regarde vs, and hath cure of vs, as the father of the
child, whom he doth loue, and that he will be merci-
full vnto vs, for his onely sonnes sake: and that we
haue our sauioꝝ Christ, oure perpetuall aduocate &
priest, in whose onely merites, oblacion, & sufferynge
we do trust, that oure offences be continually wal-
shed and purged, whensoever we, (repentynge truly)
do retorne to hym, with our whole harte, stedfastly
determinynge

Of faythe.

Determinyng with our selves, through his grace, to obey and serue him, in keppng his commaundementes, and neuer to turne backe again to synne. Such is the true faythe, that the scripture doeth somuche comende, the whiche, when it seeth and considereth, what God hath doen for vs, is also moued through continual assistance of the spirit of God, to serue & please hym, to kepe hys fauor, to feare hys displeasure, to continue his obedient childre, shewing thankfulness agayn, by obseruyng his commaundementes, and that frely, for true loue chiefly, and not for dread of punishment, or loue of temporall reward: considering how clerely, without our deseruynges, we haue receyued his mercy and pardon frely.

Thys true faythe will shewe furthe it selfe, and cannot longe be idle. For as it is written: The iuste man doth liue by his fayth. He neither sleapeth, nor is idle, when he should wake and be well occupied. And God by his prophete Hieremie sayeth: that he is a happy and blessed man, whiche hath fayth and confidence in God. For he is lyke a tree, sette by the water syde, that spreedeth hys rootes abroode toward the moysture, and feareth not heate when it cometh: his leafe will be grene, and will not cease, to brynge furth his fruite: Euen so faithfull men, (puttyng awaye all feare of aduersitie) wyl shewe furthe the fruite of their good workes, as occasion is offered to do them.

The Wisemā saith: he that beleueth in God, will harken vnto his commaundementes. For if we doo not shewe our selves faithfull in oure conuersacion, the faith which we pretend to haue, is but a fayned faythe:

Abac. ii.

Hiere. xviii.

Ecc. xxiii.

Of faythe.

faith: because the true Christian faith, is manifestly shewed by good liuyng, and not by woordes onely as saint Augustine saith, good liuyng cannot be separated fro true faith: which worketh by loue. And S. Chrysostome saith, faith of it self, is full of good workes, as sone as a mā doth beleue, he shalbe garnished with thē. How plētifull this faith is of good workes, and how it maketh the woork of one man, moze acceptable to God then of another, S. Paule teacheth at large in the .xi. chap. to the Heb2. sayng: that faith made the oblacion of Abell better, then ꝑ oblaciō of Cain. This made Noe to buyld ꝑ arcke. This made Abraham to forsake his countrey, and all his frendes, and to go vnto a far countrey, there to dwel among straungers. So did also Isaac and Jacob, dependyng onely of the helpe and trust, that they had in God. And when they came to the countrey, which God promysed them, they would buylde no cities, townes, nor houses, but liued like straungers in tentes, that might euery daye be remoued. Their trust was so muche in God, that they set but litle by any worldly thyng, for that god had prepared for them, better dwelling places in heauē, of hys awne foundation and buylding. This faith made Abraham ready at Gods commaundement, to offre hys awne sonne and heire Isaac, whom he loued so well, & by whom he was promysed to haue innumerable issue, among the whiche, one shoulde be bozne, in whom all nations shoulde be blessed: trustynge so muche in God, that though he were slain, yet ꝑ God was able by his omnipotent power, to raise him fro death, & perfourme his promyse. He mistrusted not the

Libro, de fide
et operibus.
Capit. ii.
Sermo, de lege
et fide.

Hebr. xi.

Gene. iiij.
Gene. vi.
Eccle. xliij.
Gene. xi.

Gene. xxi.
Eccle. xliij.

Of faith.

the promise of god, although vnto hys reason euery thyng semed contrary. He beleued verely, that God would not forsake hym in dearthe, and famyne, & was in the countrey. And in al other daungers that he was brought vnto, he trusted euer & God would be hys God, and his protectoꝝ, whatsoeuer he sawe to the contrary. Thys faith wrought so in the hart Exod. ii. of Moses, that he refused to be take for kyng Pharaos hys daughters sonne, and to haue great inheritance in Egypt, thinkyng it better with the people of God, to haue affliction, and sorowe, then with naughtie men, in synne to lyue pleasauntly for a tyme. By faith, he cared not for the threatenynge of kyng Pharaos: for his trust was so in God, that he passed not of the felicitie of this worlde, but looked for the rewarde, to come in heauen, settynge hys hart vpon the inuisible God, as if he had seen hym euer present befoze hys eyes. By faith the children of Israel passed through the redde sea. By faith, the walles of Hiericho, fell doune without stroke, and many other wonderfull miracles haue been wrought. In al good men, that heretofore haue been, faith hath brought furth their good woorkes, and obteyned the promises of God.

Faith, hath stopped the Lions mouthes: faith hath quenched the force of fire: faith hath escaped the swordes edges: faith hath geuen weake men strength, victorie in battaill, ouerthrowen the armies of infidels, raised & dedde to lyfe: faith hath made good men to take aduersitie, in good parte: some haue been mocked and whipped, bounde and cast in prison: some haue losse all their goodes and

G. J.

liued

Exod. xlii.
Iosue. vi.

Daniel. vi.
Daniel. iii.

Of faythe.

liued in great pouertye: some haue wādered in moū-
taines, hilles and wildernesse: some haue been rac-
ked, some slayn, some stoned, some sawē, some rent in
peces, some hedded, some bzēt without mercy, and
would not be deliuered, because they looked to rise a-
gayne, to a better state.

All these fathers, martyrs, and other holy men,
(whom saint Paul spake of) had they? fayth surely
fired in God, when all the worlde was agaynst the.
They did not onely knowe God to be the Lord, ma-
ker and gouerno? of all men in the worlde: but also
they had a special confidence and trust, that he was,
and would be their God, their comforto?, aider, hel-
per, mainteyner, and defendo?. This is the Christiā
faythe, whiche these holy men had, and we also ou-
ght to haue. And although they were not named chri-
stian mē, yet was it a christian faith that they had,
fo? they looked fo? all benefites of God the father,
throughe the merites of hys sonne Iesu Chyste, as
we now do. This difference is betwene the and vs;
fo? they looked, when Chyst should come, and we be
in the tyme: when he is come. Therfore saith saint
Augustyne: the tyme is altered, but not the faythe.
fo? we haue both one fayth in one Chyst. The same
holy Ghost also, that we haue, had they, saith saint
Paule. fo? as the holy Ghoste doeth teache vs to
trust in God, and to call vpon hym as our father: so
did he teache them to saie, (as it is wrytten): Thou
Lord, arte our father and redemer, and thy name is
without beginnyng and euerlastyng. God gaue the
then grace to be hys chyldren, as he doeth vs now.
But now by the cōming of our sauio? Chyst, we ha-
ue recey-

In Iho. tra.
Ab.
ii. Cor. iiii.

Esaie. xliii.

Of faithe.

we receyued more abundantly the spirite of god in our hartes, wherby we maye conceyue a greater faithe, & a surer truste, then many of them had. But in effect they & we be al one: we haue thesame faith, that they had in God, & thet thesame, & we haue. And .s. Paul so muche extolleth their faith, because we should no lesse, but rather more, geue oure selves wholly vnto Christ, both in profession & liuing now, when Christ is come, then & olde fathers did befoze his comyng. And by all the declaraciō of .s. Paule, it is euident, that the true, liuely, and christian fayth, is no dead, vain, or vnfruitfull thyng, but a thyng of perfecte vertue, of wonderful operacion and strength, bynnyng furch all good mocions & good woꝝkes.

All holpe scripture agreeably beareth witnesse, that a true liuely faith in Christ, doeth bynnyng furch good woꝝkes, and therfore euery mā must examine himself diligētly, to know, whether he haue thesame true liuely faythe in hys harte vnfaignedly or not, whiche he shall know by the fructes therof. Many that professed the faith of Christ, were in this error, that they thoughte they knewe God and beleued in hym, when in their lyfe they declared the contrarpy: whiche error, saint Ihon in his first Epistle confu- i. Ihon. ii.
tynge, writeth in this wyle: Hereby we are certified, that we know god, if we obserue his cōmaundemētes: he that saith, he knoweth god, & obserueth not his cōmaundemētes, is a liar, & the trueth is not in him. And again he saith, whosoever synneth, doeth i. Ihon. iii.
not se God, nor knowe him: let no man deceiue you welbeloued childꝛē. And moreouer he saith: hereby i. Ihon. iii.
we know & we be of the truth, & so we shal perswade

G.ij.

oure

Of faith.

- our hartes before hym: For if our awne hartes re-
proue vs, God is aboue our hartes, and knoweth al
i. Ihon. iii. thinges. Welbeloued, if our hartes reproue vs not,
then haue we confidence in God, and shall haue of
hym whatsoeuer we aske, because we kepe hys com-
maundementes, and do those thynges, that please
i. Ihon. v. hym. And yet further he saith: euery man that be-
leueth that Iesus is Christe, is borne of God: & we
knowe, that whosoever is borne of God, doeth not
synne: but the generation of God, purgeth him, and
the deuill doth not touche hym. And finally he con-
cludeth: & shewing the cause, why he wrote this epi-
i. Ihon. v. stle sayth: For this cause haue I thus written vnto
you, that you maye knowe, that you haue euertla-
styng lyfe, whiche do beleue in the sonne of God.
iii Ihon. i. And in hys thirde Epistle, he confirmeth the whole
matter of faith and woorkes, in fewe wordes, sayng:
he that doth well, is of God, and he that doeth euill,
knoweth not God. And as s. Iho saith: that as the
liuely knowledge, and faith of God, byngeth furth
good woorkes: so saith he likewise of hope & Cha-
i. Ihon. iii. ritie, that they cannot stande with euill liuyng. Of
hope, he writeth thus: we knowe that when God
shall appere, we shall be lyke vnto hym, for we shall
se hym, euen as he is. And whosoever hath this ho-
pe in him, doth purifie himself, like as God is pure.
And of charitie he saith these wordes: He that
doeth kepe Gods woorde, or commaundemente, in
i. Ihon. ii. hym is truely the perfecte loue of God, And agayne
i. Ihon. v. he saith: this is the loue of God, that we should ke-
pe hys commaundementes. And s. Ihon wrote not
this, as a subtile proposition, deuised of hys awne
phantasie

Of faith.

phantasie, but as a moste certain & necessarie truth, taught vnto him by Christ himself, the eternall & infallible veritie, who in many places doth moste clearly affirme, that fayth, hope, & charitie, cannot consist without good & godly workes. Of faith, he saith He that beleueth in the sonne, hath euerlastyng life, Ihon. iii. but he that beleueth not in the sone, shal not se that Ihon. v. life, but the wrath of God remayneth vpon him. And the same he confirmeth with a double othe, sayng: Ihon. vi. Forsothe & forsothe, I saye vnto you, he that beleueth in me, hath euerlastyng lyfe. Now, for as much as he that beleueth in Christ, hath euerlastyng lyfe, it must nedes consequently folow, that he that hath this faith, must haue also good workes, & be studious to obserue Gods commaundementes obediently. For to they that haue euill workes, & leade their lyfe in disobedience, & transgression of Gods commaundementes, without repentaunce, pertaineth not euerlasting life, but euerlastyng death, as Christ himself saith: they Matth. xv. that do wel, shal go into life eternal, but they that do euill, shal go into eternal fire. And again he saith, Ihon. xii. I am the first lettre & the last, the begynnyng & the endyng: to him that is a thirste, I wil geue of the welle of the water of lyfe frely: He that hath the victorie, shal haue all thynges, & I will be his God, and he shal be my sonne: But they that be fearfull, mistrusting God, & lacking faith, they shall be cursed people & murderers, & fornicators, & sorserers, & idolaters, & all liars, shall haue their porciō in that lake, that burneth with fire & brimstone, which is the secōd death. And as Christe vndoubtedly affirmeth, that true faythe bringeth furth good workes: so doth he say likewise

G. iij.

of charite

Charitie
bringeth
furth good
workes.
Ihon. xiii.

Of faith.

Ihon. xiii.

*Eccle. i.
Eccle. xv.*

of charitie. Whosoever hath my cōmaūdementes & kepeth the, & is he, & loveth me. And after he saith: he that loveth me, will kepe my worde, & he & loveth me not, kepeth not my woordes. And as the loue of God is tried by good woꝝkes, so is the feare of God also, as the Wisemā saith: & Dꝛead of God putteth away synne. And also he saith: he that feareth god wil do good woꝝkes. A man may sone deceiue hym self, & thinke in hys awne phātasie, that he by fayth knoweth God, loveth him, feareth him, & belongeth to him, whē in very dede he doth nothyng lesse. For the triall of all these thinges, is a very godly & christian lyfe. He that seleth hys harte set to seke Gods honoꝝ: & studieth to know the wil & cōmaūdeinētes of God, & to cōfoꝛme himself therunto, & leadeth not hys life after the desire of hys awne fleshe, to serue & Deuill by synne, but setteth hys minde to serue God, for gods awn sake, & for his sake also to loue al hys neighbors, whether they be frēdes oꝝ aduersaries, doynge good to eueꝝ mā (as opportunitie serueth) & willingly hurtynge no mā: Such a mā maye wel reioyce in God, perceiuinge by the trade of his life, & he vnfaignedly hath & right knowledge of God, a liuely fayth, a constant hope, a true, & vnfeined loue & feare of god. But he & casteth awaie & yoke of gods cōmaūdeinētes frō hys necke, & geueth hymself to liue without true repētaūce, after hys awne sensual mynde & pleasure, not regardynge to knowe Gods worde, & much lesse to liue accordynge therunto: such a man clerely deceiueh himself, & seeth not hys awn harte, if he thinketh, & he either knoweth god, loveth him, feareth him, oꝝ trusteth in him. Some peradue
ture

Of faith.

ture phantasie in themselves, & thei belong to God, although they lyue in synne, & so they come to the Church & shewe themselves as Gods dere childre. But .i. John. i. sayth plainly: if we saie, & we haue any company with God, and walke in darkenesse, we do lye. Other doo vainly thiike, that thei know & loue God, although they passe not of his commaundementes. But .i. John. ii. saith clerely: he that saith, I know God, & kepeth not hys commaundementes, he is a liar. Some falsly perswade themselves, & thei loue God, whē they hate their neighbors. But .i. John. iii. saith manifestly: if any man say, I loue God, & yet hateth his brother, he is a liar. He that saith, & he is in the light, & hateth his brother, he is stil in darkenesse. He that loueth his brother, dwelleth in the light, but he that hateth hys brother, is in darkenesse, & walketh in darkenesse, and knoweth not whether he goeth: for darkenesse hath blynded hys eyes. And moreover he saith: hereby we manifestly knowe the childre of God, from the children of the deuill: He that doeth not righteously, is not the childe of God, nor he that hateth hys brother. .i. John. ii. .i. John. iii.

Decetue not your selves therefore, thinkynge that you haue faith in God, or that you loue God, or do truste in hym, or do feare hym, when you lyue in sinne: for then your vngodly & synfull life, declareth the contrary, whatsoever ye saie or thinke. It pertaineth to a christian man, to haue this true christian faith, and to trye himself, whether he hath it or no, & to knowe what belongeth to it, & how it doeth worke in hym. It is not the worlde, that we can trust to: the world, and all that is therein, is but vanitie. It is God that muste be our defence and protection, against

Of faith.

against all tēptacion of wickednesse, & sinne, errors, supersticiō, ydolatrie, & al euill. If al the world were on our side, & God against vs, what could þ world auaille vs? Therfore let vs set our whole fayth, and trust in God, & neither the world, the deuil, nor al þ power of thē, shal preuaile agaynst vs. Let vs therfore, (good christiā people) trie & examyne our faith what it is: let vs not flatter our selves, but loke vpon our woorkes, and so iudge of our fayth, what it is. Christe himself speaketh of this matter, & saith: The tree is knowen by the fruite. Therefore let vs doo good woorkes, & therby declare our faythe, to be þ liuely christiā faith. Let vs by suche vertues as ought to spring out of fayth, shew our elecciō to be sure & stable, as s. Peter teacheth. Endeuous your selves to make your calling & elecciō certain by good woorkes. And also he saith: minister or declare in youre faith, vertue, in vertue, knowledge, in knowledge, tēperaunce, in tēperaunce, paciēce, again in paciēce, Godlinesse, in Godlinesse, brotherly charitie, in brotherly charitie, loue. So shall we shew in dede, þ we haue þ very liuely christiā faith: & may so both certefie our cōscience the better, that we be in the righte faith, & also by these meanes cōfirme other men. If these fruites do not folowe, we do but mocke with God, deceiue our selves, & also other mē. Wel maye we beate þ name of Christiā mē, but we do lacke the true faith, that doeth belonge thereunto. For true faith doeth euer byynge furthe good woorkes, as s. James saith: shew me thy faythe by thy deedes. Thy deedes & woorkes, must be an opē testimonial of thy fayth; otherwise, thy fayth being without good woorkes,

Mat. xliii.

1. Peter. i.

James. ii.

Of faith.

workes, is but the devils faith, & faith of & wicked, a phantasy of faith, & not a true christian faith. And like as the devils & euil people, be nothyng the better for their counterfet faith, but it is vnto them the more cause of dāpnacion: so thei & be chzistened, and haue receiued knowledge of God, & of Chzistes merites, and yet of a set purpose do liue idly, without good workes, thinkyng & name of a naked faith, to be either sufficiēt for thē, or els settynge their mindes vpon vaine pleasures of this world, do liue in syn without repentaūce, not vtterynge the fruites, & do belong to suche an high profession, vpon suche presumptuous persons, & wilful synners, must nedes remain & great vengeance of God, & eternal punishmēt in hel prepared for & deuil & wicked liuers. Therfore, as you professe & name of Chzist, (good christian people) let no suche phantasy and imaginacion of faith, at any time beguile you, but be sure of your faith, trie it by your liuyng, loke vpon the fruites & cometh of it, marke the increase of loue & charitie by it, towades God and your neighbor, & so shal you perceiue it to be a true liuely faith. If you fele & perceiue suche a faith in you, reioyce in it, & be diligēt to maintein it, and kepe it stil in you: let it be daily increasynge, and more & more, by wel workyng, & so shal ye be sure, & you shal please god by this faith: & at the length (as other faithfull mē haue doen before) so shal you (whē his wil is) come to him, & receiue thēde and final reward of your faith (as s. Peter nameth it) the saluation of your soules: the which, God graunt vs, that hath promysed the same vnto his faithfull. To whō, be al honor and glory, world without ende. Amen.

An Homelie, or sermon, of good woorkes annexed vnto faith,



At the last Sermon was declared vnto you, what the liuely and true faith of a christia man is: that it causeth not a man to be idle, but to be occupied in bringyng furthe good woorkes, as occasion serueth.

Now by Gods grace shalbe declared the seconde thyng, that befoze was noted of faith, that without it can no good worke be doen, acceptable and pleasant vnto God. For as a braunche cannot beare fruit of it self (saith our sauior Christ) except it abide in the vine, so cannot you, except you abide in me: I am the vine, and you be the braunches: he that abydeth in me, and I in hym, he bringeth furthe muche fruit: for without me, you can do nothyng. And S. Paule proueth, that Enoche had faith, because he pleased God. For without faith (saith he) it is not possible to please God. And again to the Romay. he saith: whatsoeuer worke is doen without faith, it is sinne. Faith geueth life to the soule, and thei bee as muche ded to God that lacke faith, as thei be to the world, whose bodies lacke soules. Without faith al that is doen of vs, is but ded befoze God, although the woorkes seme neuer so gait and glorious befoze man. Euen as the picture grauen or painted, is but a ded representacion of the thyng it self, and is without life, or any maner of mouyng: so be the woorkes of all vnfaithfull persones befoze God. Thei do appere to be liuely woorkes, & in deede thei be but ded,
not

No good
worke can
be doen
without
faith.

Thon. xv.

Hebre. xi.

Roma xiii.

Of workes.

not auailynge to the eternall life. Thei bee but shadowes and shewes of liuely and good thynges, and not good and liuely thynges in dede. For true faith doth geue life to the workes, and out of suche faith come good woorkes, that be very good woorkes in dede, and without it, no worke is good before God: as saith sainte Augustine: wee muste set not good workes before faith, nor thynke that before faith, a man maye do any good worke: for suche workes, although thei seme vnto men, to bee praise worthy, yet in dede thei bee but vaine, and not allowed before God. Thei bee as the course of a horse, that runneth out of the waie, whiche taketh great labor, but to no purpose. Let no man therefore (saith he) recken vpon his good workes before his faith. Whereas faith was not, good woorkes were not: the intent (saith he) maketh the good workes, but faith must guide and order the intent of man. And Christ saith: if thine eye be naught, thy whole body is full of darkenesse. The eye doth signifie the intent (saith sainte Augustine) wherewith a man doth a thyng. So that he, whiche doth not his good workes with a Godly intent and a true faith, that woorketh by loue, the whole body beside, (that is to saie) all the whole number of his workes) is darke, and there is no light in it. For good deedes bee not measured by the factes themselves, and so discuered from vices, but by the endes and intentes, for the whiche thei bee doen. If a Heathen man clothe the naked, fede the hongrie, and do suche other like workes: yet because he doth thein not in faith, for the honor and loue of God, thei be but ded, vaine and fruitles workes to hym.

¶.ij. Faith

In prefat.
Psalmes. xxxi.

Matth. v. 6

In prefat.
Psalmes. xxxi.

Of woꝝkes.

Faith is it, that dooth commende the woꝝke to god: (foꝝ as s. Augustine saith) whether thou wilt oꝝ no, that woꝝke that cometh not of faith, is naught: where the faith of Christ is not the foundation, there is no good woꝝke, what building soeuer we make. There is one woꝝke, in þ which be al good woꝝkes, that is, faith, whiche woꝝketh by charitie: If thou haue it, thou hast the ground of all good woꝝkes. Foꝝ the vertues of strength, wisdom, temperaunce, & iustice, be al referred vnto this same faith. Without this faith, we haue not the, but onely the names and shadowes of them, (as s. Augustine saith.) All the life of them that lacke the true faith, is syn: and nothyng is good without hym, that is the authoꝝ of goodnes: where he is not, there is but feined vertue, although it be in the best woꝝkes. And s. Augu. Declaryng this verse of the psalme: the Turtle hath found a nest where she may kepe her young birdes: saith, that Jewes, heretiques, and pagans, do good woꝝkes: thei clothe the naked, fede the poore, and do other woꝝkes of mercy, but because thei be not doen in the true faith, therfoꝝe the birdes be losse. But if thei remain in faith, then faith is the nest and safeguard of their birdes, that is to say, safeguard of their good woꝝkes, that the reward of them be not vtterly lost. And this matter (whiche s. Augustin at large in many boke disputeth) s. Ambrose concludeth in fewe woꝝdes, sayng: he that by nature would withstand vice, either by naturall will oꝝ reason, he doth in vain garnishe the tyme of this life, and attaineth not the very true vertues: foꝝ without the woꝝshippyng of the true God, that whiche semeth to be vertue,

De vocati
Gentium.
Lib. I. cap. iii.

Of workes.

ture, is vice. And yet moste plainly to this purpose, writeth I. Ihon Chryso. in this wise: you shall finde many, which haue not the true faith, and be not of the flocke of Christ, and yet (as it appereth) thei flourish in good workes of mercy. You shall finde them full of pitie, compassion, and geuen to iustice, and yet for all that, thei haue no fruite of their workes, because the chief worke lacketh. For when the Jewes asked of Christ, what thei should do to worke good workes, he aunswered: this is the worke of God, to beleue in hym whom he sente. So that he called faith the worke of god. And as sone as a man hath faith, anon he shall flourish in good workes: for faith of it self is full of good workes, and nothyng is good without faith. And for a similitude, he saith, that thei whiche glister and shine in good workes, without faith in God, be like dead men, whiche haue goodly & precious tobies, and yet it auaieth them nothyng. Faith may not be naked without good workes: for then it is no true faith: and when it is adioyned to workes yet is it aboue the workes. For as men that be very men in dede, first haue life, and after be nourished: so must our faith in Christ go before, & after be nourished with good workes. And life maie be without nourishment, but nourishment cannot be without life. A man must nedes be nourished by good workes, but first he must haue faith: he that doth good deedes, yet without faith, he hath no life. I can shew a man that by faith without workes liued, & cam to heaue but without faith, neuer man had life. The thiefe that was hanged when Christe suffered, did beleue onely, and the moste mercifull God did iustify hym.

In sermone
de fide, lege
& spiritu scilicet

Ihon. vi.

¶.iiij. And

Of woꝝkes.

And because no manne shall obiecte, that he lacked tyme to doo good woꝝkes, for els he would haue doent them: truthe it is, and I will not contend therein: but this I will surely affirme, that faith onely saued hym. If he had liued, and not regarded faith, and the woꝝkes thereof, he should haue lost his saluacion again. But this the effecte that I saie, that faith by it self saued hym, but woꝝkes by them selves neuer iustified any man. Here ye haue heard the minde of saint Chrysostome, wherby you maie perceiue, that neither faith is without woꝝkes (haupng opportunitie therto) noꝝ woꝝkes can auaille to eternall life without faith.

What woꝝkes
thei are that
Epiſt. of faith.

Matth. xix.

Matth. xix.

Now to procede to the third parte (whiche in the former Sermon was noted of faith) that is to say, what maner of woꝝkes thei be, whiche spring out of true faith, and leade faithfull menne vnto eternall life: this cannot bee knowne so well, as by our sauiour Christe hymself, who was asked of a certain greate man thesame question. What woꝝkes shall I do (said a Prince) to come to euerlastyng life? To whom Iesus aunswered: If thou wilt come to the eternall life, kepe the commaundementes. But the Prince not satisfied herewith, asked farther, whiche commaundementes: The Scribes and Phariseis had made so many of their awne lawes and tradicions, to bryng men to heauen, besides Gods comaundementes, that this man was in doubt, whether he should come to heauen by those lawes & tradicions or by the lawes of God: & therefore he asked Christe, whiche commaundementes he meante: Whereunto Christe made hym a plain aunswere, rehersyng the
commaundementes

Of woꝝkes.

commaundementes of GOD, sayng: Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale, thou shalt not beare false witnesse, honoꝝ thy father and mother, and loue thy neighbour as thy self. By whiche woꝝdes, Chꝛiste declared, that the lawes of GOD, bee the very waie that do lead to eternall life, and not the tradicions, and lawes of men. So that this is to bee taked foꝝ a moſte true leſſo taught by Chꝛistes awne mouth, that the woꝝkes of the moꝝal commaundementes of God, be the very true woꝝkes of faith, whiche leade to the bleſſed life to come. But the blyndenelle and malice of man, euen from the begynnyng, hath euer been redy to fal from Gods commaundementes. As Adam the firſte man, haupng but one commaundement, that he ſhould not eate of the fruite forbidden, notwithstanding Gods commaundement, he gaue credite vnto the woman, ſeduced by the ſubtile perſwaſion of the Serpent, and ſo folowed his awne will, and leſte Gods commaundement. And euer ſynce that tyme, al his ſucceſſion hath been ſo blinded through original ſinne, that thei haue been euer ready to decline from God and his lawe, and to inuent a newe waie vnto ſaluacio, by woꝝkes of their awne deuſe: ſo muche, that almoſte all the worlde forſakynge the true honoꝝ of the onely eternall, liuynge God, wandered aboute their awne phantaſies, worſhippyng ſome the Sunne, the Moone, the ſterres: ſome Iupiter, Iuno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dedde men and women: Some therewith not ſatiſfied, worſhipped diuerſe kyndes of beaſtes, birdes, fiſhe, foule, and ſerpentes

euery

Matth. 23.

The woꝝkes
pleade to hea-
ue, be the woꝝ-
kes of Gods
commaunde-
mentes.

Man fro his
firſte fallynge
from Godes
commaunde-
mentes, hath
euer been redy
to do the like,
and to deuſe
woꝝkes of his
awne phanta-
ſie to pleaſe
God withall.

The deuſes
Idolatre of
the Gentiles.

Of workes.

The deuises &
Idolatrie of
the Gentiles.

Exod. xxxii.

euery Region, toun, and house, in maner beyng di-
uided, and setting vp Images of suche thynges as
thei liked, and worshipping thesame. Suche was
the rudenes of y^e people, after thei fell to their awne
phantasies, and left the eternall liuyng GOD and
his commaundementes, that thei deuised innume-
rable Images, & Gods. In whiche erroꝝ and blind-
nes thei did remain, vntill suche time as almighty
GOD, pityng the blindnesse of man, sent his true
pꝛophet Moyses into the worlde, to repꝛehende this
extreme madnes, and to teache the people to knowe
the onely liuyng God, and his true honoꝝ and woꝝ-
shippe. But the corrupt inclinacion of man, was so
muche geuen to folowe his awne phantasies, and (as
you would saie) to fauoure his awne birde, that he
brought vp hymself, that al the admonicions, exhoꝝ-
tacions, benefites, and thꝛeatnynges of God, could
not kepe hym from suche his inuencions. For not-
withstanding al the benefites of God, shewed vnto
the people of Israell, yet when Moyses went vp into
the mountain, to speake with almighty God: he had
taryed there but a few daies, when the people began
to inuent new gods. And as it cam in their heddes,
thei made a calfe of golde, and kneled doune & woꝝ-
shipped it. And after that, thei folowed the Moabi-
tes, & worshipped Belphégor the Moabites God.
Read the booke of Iudges, the bookes of the Kynges
and the Pꝛophetes, and there shal you find, how in-
constant the people wer, how ful of inuencions, and
more ready to runne after their awne phantasies,
then Gods moſte holy cōmaundementes. Ther shal
you reade of Baall, Moloche, Chamos, Mechom,
Baalpheoꝝ,

Of workes.

Baalpeor, Astaroth, Beel the dragon, Priapus, the
brascn serpente, the twelue signes, and many other:
vnto whose images, the people with greate deuoci-
on, inuented Pilgrimages, preciously deckyng and
censyng them, kneling doune and offering to them,
thinking that, an high merite befoze God, and to be
esteemed aboue the preceptes and commaundemen-
tes of god. And where at that tyme, god commaun-
ded no saerfycce to be made, but in Ierusalem on-
ly, they did cleane cōtrary, makyng aulters and sa-
crifcyces euery where, in hylles, in wooddes, and in
houses, not regardyng Gods cōmaundemētes, but
esteemyng the theyr awne phantasyes and deuotion, to
be better then theim. And the erroz hereof was so
spred abrode, that not onely the vnlarned people,
but also the priestes & teachers of the people, partly
by glozy and auarice were corrupted, and partly by
ignozaunce blindly seduced wyth the same abhomi-
nations: So muche, that Kyng Achab, haupyng but
onely Helyas a true teacher & minister of god, there
were eight hundred and fiftie priestes, that perswa-
ded hym to honoz Baal, and to do saerfycce in the
woddes oꝝ groues. And so continued that horrible
erroz, vntyll the thzee noble Kynges, as Josaphat,
Achazias & Josias, Gods elect ministers, destroyed
the same clerely, and reduced the people from suche
theyr fayned inuencions, vnto the very commaun-
dementes of GOD: for the whiche thyng, their im-
mortall rewarde and glozy, doeth and shall remain
with GOD foꝛ euet.

And beside the foresayd inuencions, the incli-
nacion of man to haue hys awne holy deuotions,

Religions and
sects among
the Jewes.

I. j.

Deuised

Of woꝛkes.

deuised newe sectes and religiōs, called Phariseis, Sadducees, and Scribes, with many holy & godly traditions and ordinaūces (as it seemed, by the outward appaūce and goodly glistering of the woꝛkes,) but in very deede, all tendinge to Idolatrye, Supersticion and Hipocrisie: they hartes within, beyng full of malice, pryde, coueteousnesse, and all iniquitie. Against which sectes, and their pretended holynes, Christ cryed out more vehemently, then he did against any other persones, sayng and often repetyng these woꝛdes: Wo be to you Scribes and Phariseis, ye Hypocrites, for you make cleane the vessell without, but within you be ful of rauyn and fylthinesse: thou blynd Pharisei, & Hypocrite, firste make the inwarde parte cleane. For notwithstanding all the goodly tradiciōs, and outward shewes of good woꝛkes, deuised of their awne imaginaciō, whereby they appered to the world, moste religious and holy of all men: yet Christ, (who sawe their hartes) knewe that they were inwardly in the sight of GOD, moste vnholly, moste abhominable, and farthest from God of all men. Therefore sayed he vnto them: Hypocrites, the Prophete Esaiē spake full truly of you, when he sayed: This people honoꝛ me with their lippes, but their harte is farre from me: they woꝛshyppe me in bayne, that teachē doctrines and commaundementes of men: for you leaue the commaundementes of God, to kepe your awne tradicions.

Matth. xxiii.

Matth. xv.
Esai. xlix.

Man's lawes
must be obser-
ued and kept,
but not as
God's lawes.

And though Christ sayed, they woꝛshipped GOD in vain, that teachē doctrines and commaundementes of men: yet he meant not thereby to ouerthrowe

Of workes.

thzowe all mennes cōmaundementes, for he himself was euer obedient to the Princes and their lawes, made for good order and gouernaunce of the people: but he reprobued the lawes and traditions, made by the Scribes and Phariseis, whiche were not made onely for good order of the people (as the Ciuil lawes were) but they wer so highly extolled, that they were made to be a ryght and sincere worshipping of God, as they had been equall with Gods lawes or aboue the: for many of Gods lawes could not be kept, but were fayne to geue place vnto them. This arrogancie God detested, that man shoulde so aduaunce his lawes, to make theim equall with Gods lawes, wherein the true honoryng and ryght worshipping of God standeth, and to make his lawes for theim to be omitted. God hath appoynted his lawes, whereby hys pleasure is to be honored. His pleasure is also, that all mannes lawes, beyng not contrary to his lawes, shalbe obeyed, and kepte, as good as necessarie for euery common weale, but not as thynges, wherein principally his honor resteth. And all Ciuil and mannes lawes, either be, or shulde be made, to induce men the better to obserue Gods lawes, that consequently, God shoulde be the better honored by them. Howbeit, the Scribes and Phariseis were not content, that theyr lawes shoulde be no higher esteemed, then other positive & ciuil lawes, nor would not haue them called by the name of other tempoꝛall lawes, but called them holy & godly traditions, and would haue them esteemed, not onely for a right and true worshipping of God (as Gods lawes be in deede) but also to be the

Holy traditions
ons wer este-
med as Gods
lawes.

3.15.

moste

Of woꝝkes.

Luke. xvi.
Holy traditi-
ons were este-
med as Gods
lawes.
Holinesse of
mañes deuise
is commonly
occasion that
GOD is of-
fended.

Matth. xii.

Matth. xv.

moste high honoꝝyng of God, to the which, the com-
maundementes of God should geue place. And for
this cause, did Chꝛist so vehemently speake against
them, sayng: your tradicions, which men esteime so
highe, be abhominacion befoꝛe God. For cōmonly,
of suche tradicions foloweth the transgression of
Gods cōmaundemētes, and a moze deuocion in the
obseruyng of suche thynges, and a greater consci-
ence in bꝛeakyng of them, then of the commaunde-
mentes of God. As the Scribes and Phariseis so
superstitiously, and scrupulously kepte the Sab-
both, that they were offended with Chꝛiste, because
he healed sicke men: and with his Apostles, because
they beyng soꝛe hungry, gathered the eares of coꝛ-
ne to eate, vpon that daye. And because his Disciples
walshed not their handes so often as the tradicions
requyred, & Scribes and Phariseis quereled with
Chꝛist, sayng: why do thy Disciples bꝛeake the tra-
diciōs of the seniours? But Chꝛist objected against
them, that they for to obserue their awne tradiciōs,
did teache men to bꝛeake the verye cōmaundemen-
tes of God. For thei taught the people such a deuo-
cion, that they offered their goodes into the treasu-
re house of the temple, vnder the pꝛetense of Gods
honoꝛ, leauing their fathers and mothers (to whom
they were chiefly bounde) vnholpē: and so they bꝛa-
ke the commaundementes of GOD, to kepe theyꝝ
awne tradicions. They esteemed moze an othe, made
by the golde oꝛ oblacion in the temple, then an othe
made in the name of God hymselfe, oꝛ of the temple.
Thei wer moze studious to pay their tithes of smal
thynges, then to do the greater thynges commaun-
ded of

Of workes.

ded of God, as workes of mercye, or to do iustice, or to deale syncerely, vprightly, and faythefully, with God and man (these saith Chyrist ought to be doen, Math. xxiii. and the other not omitted). And to be shorte, they were of so blynd iudgement, that they stombled at a strawe and leped ouer a blocke. They would, (as it were) nicely take a flye out of their cuppe, & drynke doune a whole Camell. And therfore Chyriste called them blynde guydes, warnynge his Disciples from tyme to tyme, to eschewe their doctrine. For althoughe they semed to þe worlde, to be mooste perfect men, bothe in liuyng and teaching: yet was their life but Hypocrisie, and their doctrine but sower leuē, mixte with supersticion, Idolatry, and preposterous iudgement: setting vp the traditions & ordinaunces of man, in the stede of Gods cōmaundementes.

Thus haue you heard, how muche the worlde fro the beginnyng vntil Chyristes tyme, was euēr ready to fall from the commaundementes of God, and to seke other meanes to honoꝝ and serue hym, after a deuocion imagined of their awne heades: and how they extolled their awne traditions, as high or aboue Gods cōmaundementes, whiche hath happened also in our tymes (the moze it is to be lamented) no lesse then it did emonge the Jewes, and that by the corruption, or at the least, by the negligēce of them, that chiefly ought to haue preferred Gods cōmaundementes, & to haue preserved the syncere and heauenly doctrine left by Chyriste. What man hauyng any iudgement or learnyng, toynd with a true zeale vnto GOD, doeth not se, and lament, to haue entered into Chyristes religiō, suche false doctrine, Supersticion,

J. iij.

Of woꝝkes.

persticion, Idolatrie, Hipocrisy, and other enormities and abuses, so as by lytle and lytle thꝛough the sower leuen thereof, the swete bread of Gods holꝛe woꝛde hath beene muche hindered and layed aparte. Neuer had the Jewes in their moſte blyndnesse, so many Pilgrimages vnto Images, noꝛ vſed ſo muche knelyng, kylling, and cenſyng of them, as hath beene vſed in oure tyme.

Sectes & Religions among
christian men

Sectes & feined religions were neither the foꝛty parte ſo many amonge the Jewes, noꝛ moꝛe ſuperſticiouſly and vngodly abuſed, then of late dayes they haue beene amonge vs. Whiche sectes and religions, had ſo many Hypocriticall woꝝkes in their ſtate of religion (as they arrogantly named it) that their lampes (as they ſayd) ſhould alwayes ouer, able to ſatiſſy, not onely foꝛ their awne ſynnes, but alſo foꝛ all other their benefactors, bꝛothers, & ſiſters of their religion, as moſte vngodly and craftely they had perſwaded the multitude of ignoraunt people: keeping in diuerſe places (as it were) martes oꝛ markettes of merites, beyng ful of their holy reliques, Images, Shrines, and woꝝkes of ſupercerogacio, redy to be ſolde. And all thinges which they had, were called holy, holy Coules, holy Girdels, holy Pardoned Beades, holy Shooes, holy Rules, and all full of holynesse. And what thyng can be moꝛe fooliſhe, moꝛe Superſticious, oꝛ vngodly, then that men, women and chyldren, ſhoulde weare a Friers coote, to deliuer them from agues oꝛ peſtilence, oꝛ when they dye, oꝛ when they be buried, cauſe it to be caſte vpon them in hope therby to be ſaued. Which ſuperſticion, although (thankes be to God) it hath been

Of workes.

been lytle vsed in this realme: yet in diuerse other realmes, it hath been, and yet is vsed, both among many, bothe learned and vnlearned. But to passe ouer the innumerable superstitiousnesse, that hath been in straunge apparell, in silence, in doormittorie, in cloyster, in chapter, in choyle of meates & in drinkes, and in suche like thinges: let vs consider, what enormities and abuses haue been, in the thre chiefe principall poyntes, whiche they called the thre essentials of religion, that is to saye, obedience, chastitie, and wilfull pouertie.

Fyrst, vnder pretense of obedience to their father in religion (whiche obedience they made them selves) they were exempted by their rules and canons, from the obedience of their natural father and mother, and from the obedience of Emperour and Kyng, and all temporall power, whom of verie ductye by Goddes lawes, they were bound to obeye. And so the profession of their obedience not due, was a renūciation of their due obedience. And how their profession of chastitie was obserued, it is more honestly to passe ouer in silence, & let the world iudge of that, whiche is well knowen, then with vnchaste wordes, by expresseynge of their vnchast lyfe, to offende chaste and Godly eares. And as for theyr wilfull pouertie, it was such, then when in possession, iewels, plate and riches, they were equal, or aboue merchautes, Gentlemen, Barons, Eccles, & Dukes: yet by this subtile sophistical terme, *Propriu in cōmuni*, they deluded the worlde, perswadyng, that notwithstanding all their possessions & riches, yet they obserued their bowe, & were in wilful pouertie. But for al their riches, they might

The. iiii. chief
bowes of re-
ligion.

Of workes.

might neither hea^lpe father no^r mother, no^r other þ^e were in deede very nedye and poo^re, without the li-
cence of their father Abbot, P^rio^r, o^r warden. And
yet they might take of euery mā, but thei might not
geue ought to any man, no, not to theim, whom the
lawes of God bound them to helpe. And so throug^h
their tradicions and rules, the lawes of God could
beare no rule with theim. And therefore of theim
might be mo^ste trucly sayed that, which Ch^rist spa-
ke vnto the Pharises: you b^reake the commaunde-
mentes of God by your tradicions: you hono^r God
with youre lippes, but you hartes be farre frō him.
And the longer praiers thei v^led by day & by night,
vnder p^retense of suche holynes, to get the fauo^r of
Widowes & other simple folkes, þ^e they might syng
Trentals and seruyce fo^r they^r husbādes and fren-
des, & admitte them into their suffrages, the mo^re
truely is veriefyed of theim the saying of Ch^rist: wo
be to you Scribes and Phariseis, Hypocrites, fo^r
you deuoure Widowes houses, vnder coloure of
long praiers: therfo^re your dampnacion shalbe the
greater. Wo be to you Scribes & Phariseis, Hypo-
crites, fo^r you go about by sea and by land, to make
moⁿie Rouices and newe b^rethzen, and when they be
admitted of your secte, you make them the chyl-
dren of helle, wo^rse then your selves be. Hono^r be to God,
who did put light in the harte of his faithful & true
minister of mo^ste famous memo^ry, Kyng Henry
the. viij. and gaue hym the knowledge of hys wo^r-
de, and an earnest affection to seke his glo^ry, and to
put awaye all suche Superstitious and Pharisai-
call sectes by Antich^rist inuēted, and set vp agaynst
the

Of woꝛkes.

the true woꝛde of God, and gloꝛy of hys moſte bleſſed name, as he gaue the lyke ſpirite vnto the moſte noble and famous Pꝛynces, Joſaphat, Joſias, and Ezechyas. God graunte all vs, the kynges hyghneſſe faythfull & true ſubiectes, to fede of the ſwete and ſauoꝛie bꝛeade of Gods awne wooꝛde, and (as Chꝛiſt commaunded) to eſchewe all oure Phariſaical and Papiſtical leuen of mans feyned religion. Whiche, although it were befoꝛe God, moſte abhominable and contrary to Gods cōmaundementes, and Chꝛiſtes pure religiō, yet it was extolled, to be a moſte Godly lyfe, & highest ſtate of perfection. As though a man might be moꝛe Godly and moꝛe perfecte by keepyng the rules, tradicions and profeſſiōs of men, then by keepynge the holy commaundementes of God. And bꝛieflly to paſſe ouer the vngodly & counterfet religions: let vs reherſe ſome other kyndes of Papiſticall ſuperſtitions and abuſes, as of Beades, of Lady Pſalters & Roſaries, of. xv. Dors, of ſainct Bernardeg Verſes, of ſainct Agathes letters, of Purgatory, of Maſſes ſatiſfactorꝝ, of Stations and Iubilies, of feyned Reliques, of halowed Beades, Belles, Bꝛeade, Water, palmes, Candelles, fyꝛe and ſuche other: of Superſtitious faſtynges, of Fraternities, of Pardons, with ſuche lyke merchaundyſe: whiche were ſo eſtemed and abuſed to the great pꝛeiudice of Gods gloꝛy and commaundementes, that they were made moſte high and moſte holy thynges, whereby to atteyn to the eternall lyfe, oꝛ remiſſion of ſinne. Yea alſo, vayne inuēcions, vnfriuctfull Ceremonies and vngodly Lawes. Decrees and Counſayles of Rome, were in ſuche wyſe

Other deuile
ſed and ſuper
ſtitions,

Decrees and
Decretalles

k. j.

aduaunced

Of workes.

aduaūced, that nothyng was thought comparable in aucthoritie, wisdom, learnynge, and Godlynes, vnto them. So y^e the lawes of Rome, (as thei sayed) were to be receyued of all men, as the foure Euāgelistes: to the which all lawes of Princes must geue place. And y^e lawes of God also partly were omitted and lesse esteemed, that the sayde lawes, decrees and Counsayles, with theyr tradiciōs and Ceremonies, myght be more duely obserued & had in greater reuerence. Thus was the people, througħ ignoraūce so blynded, with the goodly shewe and apparaunce of those thynges, that they thought y^e obseruyng of them to be a more holynesse, a more perfecte seruice and honoryng of God, and more pleasynge to God, then the keepynge of Gods cōmaundementes. Such hath been the corrupt inclinaciō of man, euer superstitiously geuen to make new honoryng of God, of hys awn hedde, and then to haue more affection and deuocion to obserue that, then to searche out Gods holy cōmaundementes and to kepe them. And furthermore, to take Gods cōmaundementes, for mennes cōmaundementes, and mennes cōmaundementes for Gods cōmaundementes, yea, and for the highest, and moste perfect and holy of all Gods cōmaundementes. And so was all confused, that scant well learned men, and but a small numbꝛe of them, knewe, or at the least would knowe, and durst affirme the truth, to separate Gods cōmaundementes from the cōmaundementes of men: wherupon dyd growe muche error, Supersticion, Idolatry, bayne religion, preposterous iudgement, greate contention, with all vngodly liuyng.

Wherfore

Of workes.

Wherefore, as you haue any zeale to the right and pure honoꝝyng of God: as you haue any regard to your awn soules, & to the life that is to come, which is both without payn, and without end, applie your selves chiefly aboue all thynge, to reade and to heare Gods worde: marke diligentlly therein, what hys will is you shall do, and with all poure endeuoꝝ, applie your selves to folowe the same. first you must haue an assured faythe in God, & geue poure selves wholy vnto hym, loue hym in prosperite & aduersitie, and dread to offende hym euermore. Then, foꝝ hys sake, loue all men, frendes and foes, because they be his creatiō and Image, & redeemed by Christ, as ye are. Caste in your mindes, how you maye do good vnto all men, vnto your powers, & hurt no man. Obey al your superioꝝ and gouernoꝝ, serue poure masters faithfully and diligentlly, as well in theyꝝ absence, as in theyꝝ pꝛesence, not foꝝ dread of punishment onely, but foꝝ cōscience sake, knowyng that you are bound so to do by Gods commaundementes. Disobey not your fathers & mothers, but honoꝝr the, helpe the, & please the to your power. Oppresse not, kil not, beat not, neyther flander noꝝ hate any mā: But loue all men, speake well of al men, helpe & succoꝝ euery mā, as you maye, yea, euen your enemies that hate you, that speake euil of you, and that do hurt you. Take no mā's goodes, noꝝ couete your neyghboꝝs goodes wrongfully, but cōtent your selves with þe, which ye get truely, & also bestowe your awne goodes charitably, as nede & case requyꝛeth. flee all Idolatrye, Withcraft, & periury: cōmit no maner of adultery, foꝝnicatiō, noꝝ other vnchastnesse, in wil noꝝ in dede,

*An exhortaciō
to the keepyng
of Gods com-
maundemen-
tes.*

*A briefe reher-
call of Gods
commaunde-
mentes.*

R. is.

with

Of workes.

with any other mannes wyfe, wydowe, mayde, or
other wyse. And trauallynge continually, durynge
your lyfe, thus in the obseruyng the commaunde-
mentes of God, (wherein consisteth the pure princi-
pal, and direct honour of God, and which, wrought
in faythe, God hath ordeyned to be the righte
trade and pathe waye vnto heauen:) you
shall not fayle, as Chyste hath pro-
mised, to come to that blessed
and eternall lyfe, where
you shall liue in glo-
ry and ioye
with
GOD for
euer. To whome be
laude, honoꝝ, and impe-
rie, for euer & euer.

AMEN.

¶ An

An homelie of Christian Loue and Charitie.



Of all thynges that be good to bee taught vnto christian people, there is nothyngemore necessarpe to bee spokē of, and dayely called vpon, then charitie: aswell, for that all maner of woorkes of righteousnes be cōteyned in it, as also, that the decay therof, is the ruyne of the worlde, the banishmēt of vertue, and the cause of all vice. And for so muche as almoste euery mā, maketh and frameth to hymself charitie after hys awne appetite, & howe detestable soeuer his lyfe be, both vnto God & man, yet he perswadeth hymself stil that he hath charitie: therfore you shall heare now a true & playn description of Charitie, not of mennes imaginaciō, but of the very woordes and example of our sauioꝝ Iesus Christ. In which descripcion, euery mā, (as it were in a glasse) maye considꝛe himself & se plainly without erroꝝ, whether he be in the true Charitie oꝝ not.

What Charitie is.

Charitie is to loue God with al our harte, al our lyfe, and all our powers and strength: With all our harte, that is to say, that our hartes, mynd and stude, be set to beleue his woꝛde, to trust in him, and to loue hym aboue al other thynges that we loue best, in heauen oꝝ in yearth: With al your lyfe, that is to saye, that our chief ioye & delight be set vpon him, & his honoꝝ, & our whole lyfe geue vnto the seruice of hym aboue all thynges, with hym to lyue & dye, and to forsake all other thynges, rather then hym. For

The loue of GOD.

Of charitie.

Math. x.

he that loueth hys father or mother, sonne or daughter, house or lāde, more then me (sayeth Christ) is not worthy to haue me: With all our powers, that is to saye, that with our handes & fete, with our eyes and eares, our mouthes & tongues, and with all other partes & powers, both of body & soule, we should be geuen to the keepyng & fulfillyng of his cōmaundementes. This is the fyrste & principall patte of cha-

The loue of
thy neighbor.

ritie, but it is not the whole: for charitie is also, to loue euery man, good & euil, frende & foe, and whatsoever cause be geuē to the cōtrary, yet neuertheles to beare good wil and harte vnto euery man, to vse our selves wel vnto them, aswell in woordes & countenance, as in all our outwarde actes and deedes: For so Christ himself taught, & so also he performed in dede. Of the loue of God, he taught in thys wyse; vnto a doctoz of the law, that asked hym, which was the great and chiefe commaundemente in the lawe:

Matt. xxi.

Loue thy Lord God (saied Christ) with all thy hart, with all thy lyfe, and with al thy mynde. And of the loue that we ought to haue emōg our selves eche to other, he teacheth vs thus: you haue heard it taught in tymes paste, thou shalt loue thy frende, and hate thy foe, but I tell you, loue youre enemyes, speake wel of them that diffame you, & speake euill of you, do well to them that hate you, praye for them that bere and persectute you, that you maye be the chyl-

Math. v.

dren of your father that is in heauē. For he maketh hys sunne to ryse both vpon the euyl and good, and sendeth rayne to iuste and vniuste. For yf you loue them that loue you, what rewarde shall you haue? Do not the Publicans likewyse? And if you speake

Math. v.

well

Of Charitie.

well onely of them, that be your brethzen and dere-
beloued frendes, what great matter is that? Do not
the Heathen thesame also? These be the very wooz-
des of our sauioꝝ Christ himself, touchyng the loue
of our neighboꝝ. And foꝝ as muche as the Phariseis
(with their moste pestilente tradicions, false inter-
pretacions & gloses) had corrupted, and almost cle-
rely stopped vp, this pure wel of Gods liuely woꝝ-
de, teachyng, that this loue and charitie perteyned
onely to a mannes frendes, & that it was sufficiente
foꝝ a man to loue them, which do loue hym, & to hate
his fooes: therfoꝝe Christ opened thys welc agayn,
poured it, & scoured it, by geuyng vnto his Godly
lawe of charitie, a true & clere interpretacion, which
is this: that we ought to loue euery mā, both frende
and foe, addyng thereto, what commoditie we shal
haue thereby, and what incōmoditie by doynge the
contrary. What thyng can we wishe so good foꝝ vs,
as the eternall heauenly father to repute & take vs
foꝝ hys chyldeꝝ? And this shal we be sure of (sayeth
Christe) if we loue euery man withoute exception.
And if we doo otherwys (saith he) we be no better
then the Phariseis, Publicans, & Heathen, and shal
haue our rewarde with them, that is, to be excluded
from the number of Gods electe chyldeꝝ, and from
hys euerlastyng inheritaunce in heauen.

Thus of true Charitie, Christ taught, that euery
man is bounde to loue God aboue all thynges, and
to loue euery man, frend & foe. And thus likewys
he did vse hymselfe, exhortyng hys aduersaries, re-
bukyng the faultes of hys aduersaries, and when
he coulde not amende them, yet he prayed foꝝ them.

firste

Of charitie.

Ihon. v.

Mat. xxvi.

Esai. lili.
Acte 3. viii

Firste he loued God hys father abouee all thinges: so muche that he soughte not hys awne glozy & wil, but the glozy and wyl of hys father. I seke not (said he) myne awne wyl, but the wyl of hym that sent me. No: he refused not to dye, to satisfie his fathers wil sayng: if it maye be, let this cuppe of death go fro me, if not, thy wyl be doen, and not myne. He loued not onely hys frendes, but also hys enemyes, which (in their hartes) bare exceeding great hatred agaisht hym, & in their tongues spake all euill of hym, and in their actes and dedes pursued hym, with all their might and power, euen vnto death. Yet al this notwithstandinge, he withdrewe not hys fauor from them, but styll loued them, preached vnto theim, of loue, rebuked theyr false doctryne, theyr wycked liuyng, and did good vnto them, patiently accepting whatsoeuer they spake, or did agaynst hym. When they gaue hym euill woozdes, he gaue none euill agayn: when they did stryke hym, he did not synpte agayne: & when he suffered death, he dyd not sle them, nor threaten them, but prayed for them, and referred all thinges to hys fathers wyl. And as a shepe that is led vnto the shambles to be slayn, and as a lambe y is thorne of hys fleese, make no noyse nor resistēce: euē so wente he vnto his death, without any repugnance, or openyng of his mouth, to saye any euil.

Thus haue I described vnto you, what charitie is, alwel by y doctryne, as by the exāple of Christ himself. Wherby also euery man maye, without error, know hymself, what state and condiciō he standeth in, whether he be in Charitie, (& so the chyld of the father in heauen) or not. For, althoughe almoste
euery

Of charitie.

every man perswadeth hymself to be in charitie, yet let hym examine none other man, but his awne hart his life & conuersacion, and he shal not be deceiued, but truly decerne & iudge, whether he be in perfecte charitie or not. For he that foloweth not hys awne appetite & wil, but geueth hymself earnestly to God to do al his wil & comaundementes, he may be sure that he loueth God aboue all thinges, & els surely he loueth him not, whatsoeuer he pretend: as Christ said, if ye loue me, kepe my comaundementes. For he that knoweth my comaundementes, & kepeth the he it is (said Christ) & loueth me. And again he saith, he that loueth me, will kepe my worde, & my father will loue him, & we will both come to him, and dwell with hym. And he that loueth me not, will not kepe my wordes. And likewise, he that beareth good hart and mynde, & vseth wel his tōgue & dedes vnto every man, frend & foe, he may knowe therby, & he hath charitie. And then he is sure also, & almightie God taketh hym for hys dere beloued sonne, as s. Ihon saith: hereby manifestly are knowen the children of God, from the chyl dren of the deuill: for whosoever doth not loue hys brother, belongeth not vnto god.

Ihon. xiii.

I. Ihon. iiii.

But the peruerse nature of man, corrupt with sin, and destitute of Gods worde & grace, thinketh it against al reason, that a man should loue his enemy, and hath many perswasions, whiche induce hym to the contrary. Agaynst all whiche reasons, we ought aswel to set the teachyng, as the luyng of our sauior Christ, who louing vs (whē we wer his enemies) doth teache vs to loue our enemies. He did patiently take for vs, many reproches, suffered beatyng,

Against carnall men, that will not forgive their enemies.

L. s.

and

Of charitie.

1. Pet. ii.

and most cruell death. Therfore we be no members of hym, if we will not folowe hym. Chyriste (sayeth s. Peter) suffered for vs, leauyng an example, that we should folowe hym.

Furthermore, we muste consider, that to loue our frendes, is no more but that, whiche thiefes, adulterers, homicides, & al wicked persons do: in so much that Jewes, Turkes, Infidels, & all brute beastes, do loue them that be their frendes, of whō thei haue their liuyng, or any other benefites. But to loue enemies, is the proper condicion onely of thē, that be the chyldren of God, the disciples and folowers of Chyriste. Notwithstandyng, mannes froward & corrupt nature, weigheth ouer depely many tymes, the offence and displeasure doen vnto hym by enemies, and thinketh it a burden intollerable, to be bounde to loue them, that hate hym. But the burden should be easy enough, if (on the otherside) euery mā would consider, what displeasure he hath doen to hys enemye agayn, & what pleasure he hath receiued of his enemy. And if we find no equal recōpense, neither in receiuing pleasures of our enemy, nor in renderyng displeasures vnto hym agayn: then let vs pōdre the displeasures, whiche we haue doen against almighty God, how often, and how greuously we haue offended hym. Wherof, if we will haue of God forgiveness, there is none other remedye, but to forgeue the offences doen vnto vs, whiche be very small in comparision of our offences doen against God.

And if we conside, that he, whiche hath offended vs, deserueth not to be forgeuen of vs, let vs consider again, that we muche lesse deserue to be forgeuen of
of

Of charitie.

of God. And although our enemy deserue not to be
forgeuen for his awne sake, yet we ought to forgeue
hym for Gods loue, considering how great & many
benefites we haue receiued of hym, wout our deser-
tes, & that Christ hath deserued of vs, & for his sake
we should forgeue the their trespasses committed aga-
inst vs. But here may ryle a necessary questiō to be a questiō.
dissolued: if charitie require to thynke, speake, & do
well vnto euery man, bothe good and euill: how can
magistrates execute iustice vpon malefactoris with
charitie? How can they cast euill men in prison, take
away their gooddes, and somtyme their lifes, accor-
dyng to lawes, if charitie wil not suffre the so to do.

Hereunto is a plain & a breif aunswere: that pla- An aunswere
gues and punishmentes be not euill of them selues,
if they be wel taken of innocētes. And to an euill mā
thei are bothe good & necessary, & maye be executed,
accor dyng to charitie, & with charitie should be exe- Charity hath
cuted. For declaracion wherof, you shal vnderstād, two offices.
& charitie hath. ii. offices: thone cōtrary to & other, &
yet both necessary to be vled vpon mē of cōtrary sort,
& disposiciō. The one office of charitie is, to cherish
good & innocēt mē, not to oppresse the with false ac-
cusaciōs, but to encorage the wth rewardes to do wel
and to perseuer in wel doyng, defendyng them with
the swourd from their aduersaries. And the office of
Bishops & Pastors, is to prayse good men for well
doyng, that they maye perseuer therein, and to re-
buke and correct by the worde of God, the offences
and crimes of all euill disposed persones. For the o-
ther office of charitie is, to rebuke, correct, & punish
vice, without acceptacion of persones, and thys to

L.ij.

be

Of charitie.

Roma. xiii.

1. Timo. v.

be vsed againſt the onely, that be euil men and malefactorſ. And that it is alſwell the office of charitie, to rebuke, punyſh, and correct them that be euill, as it is, to cheriſhe and reward them that be good and innocent: S. Paule declarerh, (wrytyng to the Ro.) ſayng: that the hygh powers are ordeyned of God, not to be dreadful to them that do wel, but vnto malefactorſ, to draw the ſwourd, to take vengeance of him that committeth the ſinne. And S. Paule bid-
deth Tymothe, coſtantly and vehemētly, to rebuke ſynne, by the woorde of God. So that bothe offices ſhould be diligētly executed, to impugne the kyng-
dom of the deuill: the preacher with the worde, and the gouernor with ſwourde: Els they loue neither God, nor the whom thei gouerne, if (for lacke of cor-
rection) thei wilfully ſuffre God to be offended, and the whom thei gouerne, to perſhe. For as euery lo-
uyng father correcteth hys naturall ſonne, when he doth amiſſe, or els he loueth hym not: ſo all gouer-
norſ of realmes, countreys, townes, & houſes, ſhould louingly correcte thein, whiche be offendours vnder their gouernaunce, & cheriſh them, which liue inno-
cently, if they haue any reſpect, either vnto God and their office, or loue vnto them, of who thei haue go-
uertaunce. And ſuche rebukes & puniſhementes of them that offend, muſt be doen in due tyme, leaſt by delay, the offendours fal hedlyngeſ into al maner of miſchief, and not onely be euill themſelues, but alſo do hurt vnto many mē, drawyng other by their euil example, to ſinne & outrage after them. As one thief may both robbe many men, & alſo make many the-
fes, & one ſedicious perſon may allure many, & noye
a whole

Of charitie.

a whole towne or countrey. And suche euil persons that be so great offendours of God, & the cōmō weale charitie requireth to be cut of frō the body of the cōmō weale, lest thei corrupt other good & honest persons: like as a good surgio cutteth away a putrified, and festered membze, for loue he hath to the whoole body, least it infect other membzes adioyning to it. Thus it is declared vnto you, what true charitie or christiā loue is, so plainly & no mā nede to be decciued. Whitch loue, whosoever kepeth, not only towar des God (whō he is bound to loue aboue al thinges) but also towar des his neighbor, as wel frēd as foe, it shal surely kepe him frō al offence of God, & iust offence of mā. Therefore beare well awai this one short lessō, & by true christiā charitie, God ought to be loued aboue all thinges, & all men ought to be loued; good & euill, frend and foe, & to all suche, we ought (as we maye) to do good: those that be good, of loue to encourage and cherish, because they be good, and those that be euill, of loue, to procure their correctiō and due punishment, that thei may therby, either be brought to goodnes, or at the leaste, & God and the common wealth may be the lesse hurt and offended. And if we thus direct our life, by christian loue and charitie, then Christ doth promise, & assure vs, that he loueth vs, that we be the children of our heauenly father, reconciled to hys fauor, very membzes of Christ, and that after this short time of this present and mortall life, we shal haue with hym eternal lyfe in his euerlastyng kyngdōm of heauen: therefore to hym with the father and the holy ghost, be al honor and glory, now and euer. Amen.

Against swearyng and periury.



Howe and in
what causes
it is lawefull
to sweare

A mightie God to the intēt his moſte holy name ſhould be had in honor, & euermore be magnified of the people, commaundeth that no man ſhoulde take hys name vainly in his mouth, threatenyng puniſhmente vnto hym that vntreuerently abuſeth it, by ſwearyng, forſwearyng, and blaſphemy. To the intent therfore, that thys commaundemente maye be the better knowen and kepte: it ſhalbe declared vnto you, bothe howe it is lawfull for chriſtian people to ſweare, and alſo what perill and daunger it is, vainly to ſweare, or to be forſwozne. Firſte, whē Judges require othes of the people, for declaracion of the truth, or for execution of iuſtice, thys maner of ſwearynge is lawfull. Alſo when men make faythfull promiſes with attellacon of the name of God, to obſerue couenauntes, honeſt promiſes, ſtatutes, lawes, and good cuſtomes: as Chriſtian princes do in their concluſiōs of peace, for conſeruacion of common wealthes: & priuate perſones, promyſe their fidelitie in Matrimonie, or one to another in honeſte and true frendſhippe: and al men, when they do ſweare to kepe common lawes, or locall ſtatutes and good cuſtomes, for due ordre to be had and contynued emōg men: when ſubiectes do ſweare to be true and faythefull to their kynge and ſouereygne Lorde: and when Judges, Magiſtrates, and officers ſweare, truely to execute their offices: and when a man woulde affirme the trueth, to the ſettyng furthe of Gods glory (for the ſaluacion of the people) in open preachinge

Of swearynge.

chyng of the Gospell, or in geuyng of good coun-
sayll, priuately for their soules health. All these man-
ner of swearynges, for causes necessary and honest,
be lawfull. But when men do sweate of custome, in
reasonyng, buyng, and sellynge, or other daily com-
municacion (as many be common and greete swea-
ters) suche kynde of swearyng is vngodly, vnlawe-
full, and prohibited by the commaundement of God.
For suche swearyng is nothyng els, but takyng of
Gods holy name in vayne. And here is to be noted,
that lawfull swearynge is not forbidden, but com-
maunded of almighty God. For we haue examples
of Christ, and Godly men in holy scripture, that did
sweare themselves, and required othes of other like-
wise. And Gods commaundement is: Thou shalt
dreade thy Lorde God, and shalt sweare by hys na-
me. And almighty God by his prophet Dauid say-
eth: all men shalbe praysed, that sweare by hym.

Deuter. vi.

Psal. cxli.

Thus did oure sauioꝝ Christe sweare diuerse ty-
mes, sayng: verely verely. And S. Paule sweareth
thus: I call God to witnesse. And Abraham (wa-
ryng olde) required an othe of hys seruaunt, that he
shoulde procure a wyfe for his sonne Isaac, whiche
shoulde come of his awne kyndred: and the seruaunt
did sweare that he would perfourme hys Masters
will. Abraham also beyng required, dyd sweare
vnto Abimelech, the king of Geraris, that he shoulde
not hurte hym, nor his posteritie. And so likewyse
did Abimelech sweare vnto Abraham. And Dauid
did sweare, to be, and continue a faithfull frende to
Jonathas: and Jonathas did sweare to become a
faithfull frende vnto Dauid.

Jhon. iiii.

ii. Cor. i.

Gene. xxiii.

Gene. xxi.

Also,

Of swearynge.

Also, God once commaunded, that if a thyng were laied to pledge to any man, or left with him to kepe, if the same thing were stolne, or lost, that the keeper thereof, should be sworne before Judges, that he did not couey it away, nor vsed any deceipt, in causing the same to be conueyed away, by hys cōsent or knowledge. And S. Paule saith: that in al matters of controuersy betwene two persones, whercas one saith yea, and the other nay, so as no due profe can be had of the truthe, the ende of euery suche controuersy muste be an othe ministered by a Judge. And moreouer, God by the prophet Jeremy saith: thou shalt sweare the Lord liueth, in truth, in iudgemēt, in righteousnesse. So that whosoever sweareth whē he is required of a Judge, let hym be sure in his cōscience, that hys othe haue these thre condicions, & he shall neuer nede to be afraied of periuurie.

Hebys. vi.

Isa. liii.

What condicions a lawfull oth ought to haue.

The firste.

The seconde

The thirde

First he that sweareth, must sweare truly, that is, he muste (secludynge all fauor and affeccion to the parties) haue the truthe onely before hys eyes, and for loue thereof, saye and speake that, which he knoweth to be truth, and no further. The seconde is: he that taketh an othe, must do it with iudgemente, not rashely and vnaduisedly, but sobertly, considering what an othe is. The thyrde is: he that sweareth, must sweare in righteousnesse, that is, for the very zeale and loue, which he beareth to the defence of innocency, to the maintenaunce of the truth, and to y^e righteousnes of the matter or cause: all profite, disprofite, all loue and fauor vnto the persone, for frendship or kyndred, layed a parte. Thus an othe (if it haue with it these thre condicions) is a parte
of

Of Swearng:

of Gods gloꝝy, whiche we are bounde by his commaundement, to geue vnto hym. For he willet that we shall sweare onely by his name: not that he hath pleasure in oure othes, but like as he commaunded the Jewes to offre sacrifices vnto hym, not for any delight that he had in them, but to kepe the Jewes from committynge of Idolatrie: so he commaundyng vs to sweare by his holy name, doth not teache vs, that he delighteth in swearng, but he thereby forbiddeth all men to geue his gloꝝy to any creature in heauen, pearth, or water. Hetherto you se, that othes lawfull, are commaunded of God, vled of Patriarches and Prophetes, of Chryste hymself, and of his Apostle Paule. Therefore Christian people muste thinke lawfull othes, bothe godly and necessary. For lawfull promises and couenauntes confirmed by othes, Princes and their countreys are confirmed in common tranquillitie and peace. By holy promises, with attestacion of Gods name, wee bee made liuely membꝛes of Christ, when we professe his Religion, receiuyng the sacrament of baptisme. By like holy promise, the sacramēt of matrimony, knitteth man and wife, in perpetuall loue, that thei desire not to be seperated, for any displeasure or aduersitie, that shall after happen.

By lawfull othes, which Kynges, Princes, Judges, and Magistrates doo sweare, common lawes are kept inuiolate, Justice is indifferently ministered, innocent persones, orphanes, widdowes, and pooze men, are defended, from murtherers, oppressors, and thieues, that thei sustre no wrong, nor take any harme. By lawfull othes, mutuall societie, ami-

M. j.

tie,

Why wee be
willed i scrip-
ture to swea-
re by the name
of God.

Esaie. xlii.
Psalm. cl.

Comodities
had by lawe-
ful othes ma-
de & obserued.

Of Swearyng.

Vain swea-
ryng is for-
bidden.

In obiection.

In answer.

tie, and good ordze, is kepte continually in all com-
monalties, as boroughes, citees, townes, and villa-
ges. And by lawfull othes, malefactorz are searched
out, wrong doers are punished, and thei whiche su-
steyn wrong, are restored to their righte. Therefore,
lawfull swearyng cannot be euill, whiche byngeth
vnto vs, so many Godly, good, and necessarie com-
modities. Wherefore, when Chryste so earnestly for-
bad swearyng, it maie not so bee vnderstanded, as
though he did forbid all maner of othes: but he for-
biddeth all vain swearyng, and forswearng, bothe
by god, and by his creatures, as the common vse of
swearyng, in buyng, sellng, and in our daily com-
municacion, to the intent euery Christian mannes
worde, should be aswell regarded in suche matters,
as if he should confirme his comunicacion with
an othe. For euery Christian mannes worde (saith
saint Hierome) should be so true, that it should bee
regarded as an othe. And Chrysostome witnessyng
thesame, saith: It is not conuenient to sweare, for
what nedeth vs to sweare, when it is not lawfull for
one of vs, to make a lye vnto another. Peraduen-
ture some will saie: I am compelled to sweare, for
els men that do common with me, or do bye and sell
with me, wil not beleue me. To this aunswereth. S
Chrysostome, that he that thus saith, sheweth hym-
self to be an vniust, and a deceitfull persone: for if
he wer a trustie man, and his deedes taken to agree
with his wordes, he should not nede to sweare at al.
For he that vseth truthe and plainnesse in his bar-
gainyng and comunicacion, he shal haue no nede
by such vain swearyng, to byng himself in credēce
with

Of swearyng.

with his neighbours, nor his neighbours will not mistruste his saynges. And if his credence bee so muche losse in deede, that he thynketh no man will beleue hym, without he sweare, then he maie well thynke, his credence is cleane gone, for truthe it is (as Theophilactus writeth) that no manne is lesse trusted, then he, that vseth muche to sweare. And almightie God, by the wiseman saith: that man whiche swearcth muche, shalbee full of synne, and the scourge of God, shall not depart from his house.

Eccle. xxxiii.

But here some menne will saie, for excusyng of their many othes in their daily talke, why should I not sweare, when I sweare truely? To suche men it maie be saied: that though thei sweare truely, yet in swearyng often, vnadvisedly, for trifles, without necessitie, and when thei should not sweare, thei be not without faulte, but do take Gods moste holy name in vain. Muche more vngodly and vnwise men, are thei, that abuse Gods moste holy name, not onely in biyng and sellyng of small thynges daily in al places, but also eatyng, drinkyng, plaiyng, comonyng, and reasonyng. As if none of these thynges mighte bee dooen, excepte in doyng of thein, the moste holy name of God be commonly vled, and abused vainly, and vntreuerently talked of, sworne by and forsworne, to the breakyng of Gods commaundement and procurement of his indignacion. And aswell thei vse the name of GOD in vain, that by an othe make lawfull promises of good and honeste thynges, and performe the not, as thei, which do promise euill and vnlawfull thynges, and do performe the same. Of such men that regard not their godly pro-

Another objection.

An answer

Of Swearyng.

Lawful othes
and promises
would be bet-
ter regarded.
Iosue. ix.

II. Regum. xl.

Unlawful o-
thes and pro-
mises are not
to be kept.

Matth. xliii.

mises confirmed by an othe, but wittingly and wilfully breaketh them, wee do reade in holy scripture twoo notable punishmentes. Firſte. Iosue and the people of Iſraell made a league, and faithfull promise of perpetuall amitie and frendſhippe with the Gabaonites: notwithstanding, afterward in the dayes of wicked Saule, many of these Gabaonites wer murdered, contrary to theſaid faithfull promise made. Wherewith, almighty God was ſo ſore diſpleased, that he ſent an vniuerſall ſampyne, vpon the whole countrey, whiche continued by the ſpace of thzee yerres. And GOD would not withdrawe his punishment, vntill theſaid offence was reuenged, by the death of vii. ſonnes, or next kinſmen, of kyng Saule. Alſo, whereas Sedechias, kyng of Ieruſalem, had promiſed fidelitie, to the kyng of Chaldea: afterwarde, when Sedechias, contrary to his othe and allegeaunce, did rebell againſt kyng Nabugodonosor: this Heathen kyng, by Gods permission, inuadyng the land of Jewry, and beſiegyng the citie of Ieruſalem, compelled theſaid kyng Sedechias to flee, and in ſleyng, toke hym priſoner, ſlewe his ſonnes befoze his face, and putte out bothe his eyes, and bindyng hym with chaines, led hym priſoner miſerably into Babilon.

Thus doth GOD ſhewe plainly, how muche he abhorreth breakers of honeſte promiſes, confirmed by an othe made in his name. And of the that make wicked promiſes by an othe, and wil perfourme the ſame: wee haue example in the ſcripture, chiefly of Herode, of the wicked Jewes, and of Jephthah. Herode promiſed by an othe vnto the damoſel, whiche daunced

Of Swearyng.

daunted befoze hym, to geue vnto her, whatsoeuer
 she should aske, when she was instructed befoze, of
 her wicked mother, to aske the hedde of saint Iho
 Baptist. Herod, as he toke a wicked oth, so he more
 wickedly perfozmed thesame, and cruelly slewe the
 mooste holy Prophete. Likewise did the malicious
 Jewes make an othe, cursyng themselves, if thei did
 either eate or drinke, vntill thei had slain. *s. Paule. Actes. xxviii.*
 And Jephthah, when God had geuen to him victo- *Judicum. xi.*
 ry, of the children of Ammon, promised of a foolishhe
 deuocion vnto GOD, to offre for a sacrifice vnto
 hym, that persone, whiche of his awne house should
 firste meete with hym, after his retorne home. By
 force of whiche fonde and vnadvised othe, he did sle
 his awne and onely doughter, whiche came out of
 his house, with mirthe & ioy, to welcome hym home.
 Thus the promise, whiche he made mooste foolishly
 to God, against Gods eternall will, and the lawe of
 nature, mooste cruelly he perfozmed, so committynge
 against God, double offence. Therefore, whosoever
 maketh any promise, bindyng hymself thereunto by
 an othe, let him forese, that the thynge whiche he pro-
 miseth, bee good, honest, and not against the com-
 maundement of GOD, and that it be in his awne
 power, to perfozme it iustely. And suche good pro-
 mises muste all men kepe, euermore assuredly. But
 if a man at any tyme shall, either of ignoraunce, or
 of malice, promise and sweare, to do any thing, whi-
 che is either against the lawe of almightie God, or
 not in his power to perfozme: let hym take it, for an
 vnlawfull and vngodly othe.

Now some thynge to speake of perjurie, to the in-

M. iij

tent

*Against per-
jurie,*

Of swearyng.

into the house of the false man, and into the house of the periured man, and it shal remain in the midst of his house, and consume hym, the timber, and stones of his house. Thus you see, how much God doth hate periury, and what punishment God hath prepared for false swearers, and periured persones.

Thus you haue heard, how, and in what causes, it is lawfull for a Christian man to sweare: ye haue heard, what properties, and condicions, a lawfull othe muste haue, and also how suche lawfull othes are bothe Godly, and necessarie to bee obserued: ye haue heard, that it is not lawfull to sweare vainly, (that is) other waies, then in suche causes, and after suche sort, as is declared: and finally, ye haue heard how dāpnable a thyng it is, either to forswear our selves, or to kepe an vnlawfull & an vnadvised oth.

Wherefore, lette vs earnestly call for grace, that all

vain swearyng and periurie set apart, we maie

onely vse suche othes, as bee lawfull and

godly, and that we may truely, with-

out al fraude, obserue thesame,

accordyng to Gods will

and pleasure. To

whō with the

sonne and

holly

Ghoste, bee all ho-

nor and glozy.

AMEN.

A Sermon, how dangerous **a thyng it is, to declyne from God.**



Of our goyng from God, the Wy- Eccle. x.
 scman sayeth, that pryde was the
 first beginning: for by it mā's har-
 te was turned frō god hys maker.
 For pryde (saith he) is the fountayn
 of all synne, he y^e hath it, shalbe ful
 of cursynges, & at the ende, it shall
 ouerthrow hym. And, as by Pryde & sinne, we go frō
 God, so shall God & al goodnes with hym, go from
 vs. And the prophet Dzee deeth plainlye affirme: Dzee. v.
 that they which go awaye still frō God, by vicious
 liuyng, & yet would go about to pacifye him other-
 wise, by sacrifice, & enterteigne him thereby, they la-
 boure in vayne. For, notwithstanding al their sacri-
 fice, yet he goeth styll away from them. For so much
 (saith y^e Prophete) as they do no applye their myn-
 des, to retorne to god, although they go about with
 whole flockes and herdes, to seke the Lord: yet they
 shall not fynde hym, for he is gone away from thē.
 But as touchyng our turnyng to god, or from god:
 you shall vnderstande, that it maye be doen diuerse
 wayes. Some tymes directly by Idolatrye, as Is-
 rael and Iuda then dyd: some tymes men go from
 God, by lacke of fayth, & mistrustyng of God, wher-
 of Elsie speaketh in this wyse: Wo to them that go Elsie. xxi.
 doune into Egypt, to seke for heale, trustyng in ho-
 ses, and haupyng confidence in the numbze of chari-
 ottes, and puissaunce of horsemen. They haue no cō-
 fidence in the holy God of Israell, nor seeke for the
 A. j. Lorde

Of Declinyng.

Lozde: But what foloweth: The Lozde shall let his hande fall vpon them, and doune shall come, bothe the healper, and he that is holpen. They shalbe destroyed altogether.

Zacha. vii.

Some tyme men go frō God, by the neglectyng of hys commaundementes, concerning their neighbours, whiche cōmaunderth them to expresse hartye loue towardes euery man, as Zachary sayde vnto the people in gods behalfe: Geue true iudgement; shewe mercye and compassion euery one to hys brother: Ymagen to deceipt towardes widowes, or children fatherles & motherles, towardes straunger or the pooze: let no mā forge cuill in hys harte, against his brother. But these thinges they passed not of, thei turned their backes, and went their wate, thei stopped their eares, that they might not heare, they hardened their hartes, as an Adamant stone, & they might not lystē, to the lawe and the woozdes, that the Lozde had sent thzough his holy spirite, by hys auncient Prophetes. Wherfoze the Lozde shewed his great indignacion vpon them: It came to passe (sayeth the Prophet) euen as I tolde them: as they woulde not heare, so when they cryed, they were not heard, but wer dispersed into all kingdomes, which they neuer knewe: & their lande was made desolate. And to be short, all they, that may not abyde & woꝝd of God, but folowynge the perswasions, and stubbernes of their awne hartes, go backwarde, & not forward (as it is sayd in Jeremy) they go & turne away frō God. In so muche that Origene saith: He that with mynde, with study, with dedes, with thought & care, applieth himself to Gods woꝝde, and thinketh vpon

Hier. vii.

Hier. vii.
Orige. super
Exodi.
homi. xii.

From God.

vpon his lawes, day & night, geueth himself wholly to God, and in hys preceptes and cōmaundementes is exercised: this is he, that is turned to God. And on the other part (he saith): Whosoever is occupied with fables & tales, when þ word of god is reherſed: he is turned frō God. Whosoever in time of readig Gods worde, is careful in his mynd, of worldly busines, of money, or of lucre: he is turned from God. Whosoever is entāgled with þ cares of posselliōs, filled with coueteouſnes of ryches: whosoever studieth, for the gloꝝ & honoꝝ of this worlde, he is turned from God. So that after hys mynd, whosoever hath not a speciall mynde to that thyng that is cōmaunded, or taught of God: he that doth not listen vnto it, embrace & print it in hys hart, to the intent, that he may duely fashion hys lyfe thereafter, he is plainly turned from god, although he do other thynges of hys awne deuocion and mynde, which to him ſeme better, & moze to gods honoꝝ. Whiche thyng to be true, we be taught and admonyſhed in þ holye scripture, by þ example of kyng Saul, who beyng cōmaunded of god by Samuel, that he should kyll

1. Regum. xv.

all the Amalechites, and destroye them clerely with their goodes, & cattals: Yet, he beyng moued, partely with pitie, and partely (as be thought) with deuocion vnto god, ſaued Agag their kyng, & all the cheif of their cattail, therwith to make sacrifice vnto god. Wherwithal god beyng displeased highly, ſayd vnto the prophete Samuel: I repente, that euer I made Saul a kyng, for he hath forſaken me, and not folowed my wordes: and so he cōmaunded Samuel to ſhewe hym. And when Samuel asked,

A. ii.

wherfoze

Of Declinyng

wherefore (contrary to Gods wooꝝde) he had sauꝛd the cattail: he excused the matter, partely by feare, saynge he durst do none other, foꝛ that the people would haue it so: partely, foꝛ that they were goodly beastes, he thought God would be content, seynge it was done of a good intent and deuocion, to honoꝛ God, with the sacrifice of them.

But Samuel, reprouyng all suche intentes and deuocions (seme they neuer so muche to Gods honoꝛ, if they stande not with his wooꝝde, whereby we maye be assured of hys pleasure) sayde in this wyle: Would God haue sacrifices and offeringes: oꝛ rather that hys woꝛd should be obeyed? To obey him, is better then offerynges, & to listen to hym, is better then to offre the fatte of Rammes: Yea, to repine agaynst hys voice, is as euil as the sinne of diuination, and not to agre to it, is like abhominable ydolatry. And now, foꝛasmuche as thou hast cast awaye the woꝛde of the Loꝛde, he hath cast awaye the, that thou shouldest not be kynge.

The turnyng
of God from
man.

By all these examples of holy scripture, we maye knowe, that as we forsake God: so shall he cuer forsake vs. And what miserable state doth coꝛséquently and necessaricly folow therupon, a man maye easely consider, by the terrible threatenynges of God. And although, he considꝛe not al the sayde miserie, to the vttermoꝛst, beyng so great, that it passeth any mans capacitie, in this lyfe sufficiẽtly to coꝛsyde thesame: yet he shal soone perceyue somuch therof, that if his hart be not moꝛe then stony, oꝛ harder then the Adamant, he shall feare, tremble and quake, to call thesame to hys remembraunce.

first

From God.

For the displeasure of God towards vs, is commonly exp̄essed in the scripture, by these twoo thinges: by shewynge hys fearefull countenaunce vpon vs, and by turnynge his face, or hidynge it from vs. By shewynge his dreadfull countenaunce, is signified his great wrath, but by turnynge hys face or hidynge therof, is many tymes more signified, that is to saye: that he clerely forsaketh vs, & geueth vs ouer. The whiche significacions be taken of y^e properties of mens maners: for men towards them, whome they fauour, commonly beare, a good, a cheerefull, and a louing countenaunce: so that by the face or countenaunce of a man, it doth commonly appere, what wyl or minde he beareth towards other. So, when God doeth shew hys dreadfull countenaunce towards vs, that is to say, doeth send dreadfull plagues, of sword, famyne, or pestilence vpon vs, it appereth, that he is greatly wroth with vs. But when he withdraueth from vs hys woode, the righte doctrine of Christ, hys gracious assistance and ayde, (which is euer ioynded to hys woode) and leaueth vs to our awne wit, our awne wyl and strength: he declareth then, that he beginneth to forsake vs. For where as God hath shewed to all them, that truely beleue his Gospel, his face of mercy in Iesus christ, whiche doeth so lighten theyr hartes, that they (if they beholde it, as they ought to do) be transformed to hys Image, bee made partakers of the heauenly light, and of hys holy spirite, and bee fashioned to him, in all goodnes, requisite to the childe of God: so, if they after do neglecte thesame, if they bee vnthankfull vnto hym, if they orde not their lyfes,

Of Declinyng

accoꝝdyng to hys example and doctryne, and to the setting furth of hys gloꝝy, he wyl take awaye from them hys kyngdō, his holy word, wherby he should reigne in thē, because they byꝝng not furth the fruit therof, that he loketh foꝝ. Neuertheles, he is so mercifull, & of so long sufferaunce, that he doth not shewe vpon vs, that great wꝛathe sodainly. But when we beginne to shrink from his worde, not beleuing it, oꝝ not expꝛessing it in oure liuinges: firste he doeth send hys messengers, y true preachers of his worde, to adimonish vs of our dutie, that as he foꝝ hys part foꝝ y great loue he bare vnto vs, deliuered his awn sonne to suffre death, that we, by hys death, myghte be deliuered frō death, & be restozed to the lyfe eternall, euermoze to dwel with hym, & to be partakers, and inheritoꝝ with hym, of hys euerlastyng gloꝝy, and kingdome of heauen: so agayn, that we foꝝ our partes, shoulde walke in a godly lyfe, as becometh hys chylde to do. And if thys wyl not serue, but stil we remayne disobedient to hys worde and wyl, not knowyng him, not louing him, not fearing him, not puttyng our whole trust & confidēce in him: and on the other side, to our neighboꝝ behauing vs vncharitably, by disdayne, enuie, malice, oꝝ by cōmittynge murther, robbery, adultry, gluttony, deceipt, lyng, swearyng, oꝝ other like detestable woꝝkes, & vngodly behauioure: then he threateneth vs by terꝛible cōminacions, swearynge in great angree, that whosoever doeth these woꝝkes, shall neuer entre into his reste, whiche is the kyngdome of heauen.

Hebre. iiii.
Psal. xcvi.

Now, if this gentle monicion and cōminacion together, do not serue, then god will shewe his terꝛible counte:

From God.

ble countenance vpon vs, he will powre intollerable
plagues vpon our hedes, & after, he wyl take away
fro vs, all hys ayde & assistance, wherwith befoze he
did defend vs, from all such maner of calamitie. As
the Euāgelical prophet Esaye, agreyng with Chri- Esaye. v.
stes parable, doth teache vs, sayng: That God had Matth. xxi.
made a goodly vineparde, for hys beloued children:
he hedged it, he walled it rounde about, he plāted it
with chosen bynes, & made a Turret in the myddes
therof, & therein also a wine presse. And when he lo-
ked, that it should byng hym furth good grapes, it
brought furth wylde grapes: and after it foloweth:
Now shall I shew you, (saith God) what I will do
with my vineparde. I wil pluck doune the hedges,
that it may perysh: I will breake doune the walles,
that it may be trode vnder fote: I wil let it lie wast,
it shall not be cutte, it shall not be digged, but byters
and thornes shall ouergrowe it, & I shall comaunde
the cloudes, that they shall no more rayne vpon it.

By these threatenynge we are monyshed, & if we,
whiche are the chosen vineparde of God, byng not
furth good grapes, & is to say, good woꝝkes, & may
be delectable, & pleasaunt in hys sight, whē he loketh
for thē, when he sendeth his messengers, to cal vpon
vs for thē, but rather bring furth wylde grapes, & is
to say, sower woꝝkes, vnswete, vnslauery & vnfruct-
full: thē wil he plucke away all defence, & suffre gre-
uous plagues of fampyne, & battaile, dearch & death,
to light vpon vs. Finally, if these do not yet serue, he
wil let vs lie wast, he wil geue vs ouer, he wyl turne
away fro vs, he will dpygge & delue no more aboute
vs, he wil let vs alone, & suffre vs to bynge furthe,
even

Of Declinyng.

euē such fruite as we wyl, to byrnyng furth, byrables, bypers, and thornes, all naughtynes, all vice, & that so abundantly, that they shal cleane ouergrow vs, suffocate, strangle, & vtterly destroye vs. But they, that in thys worlde, lyue not after god (but after theyr awne carnal libertie) perceyue not thys greates wrath of god towards them, that he wyl not dygge, nor delue any more about them, that he doeth let them alone euē to them selves. But they take thys for a great benefite of god, to haue all theyr awne libertie: & so they liue, as carnall libertie were the true libertie of the Gospel. But god forbiddeth (good people) that euē we should desyre such libertie. For although, god suffre sometymes y wicked, to haue their pleasure in thys world: yet the end of vngodly liuyng, is at length eternall destruction.

Rume. xi.

The murmuring Israelites, had that they longed for: they had quayles enough, yea, til they were wery of the. But what was y end therof: their swete meate had soure sauce: euē whiles the meat was in theyr mouthes, y plague of God lighted vpon the, & sodainely they died. So, if we liue vngodly, & God suffreth vs to folowe our awne wylles, to haue our awne delightes & pleasures, & correcteth vs not w some plague, it is no doubt, but he is almost vtterly displeased w vs. And although it be long or he striketh, yet many tymes, whē he striketh such persons, he striketh the at once, for euē. So, y when he doth not stryke vs, when he ceaseth to afflict vs, to punyssh or beate vs, & suffreth vs to rāne hedlinges into al vngodlines, & pleasures of thys world, y we delight in wout punyshmet & aduersitie, it is a dreadfull tokē that he

From God.

loueth vs no lēger, that he careth no lenger for vs,
but hath geuen vs ouer, to our awne selues.

As long as a man doeth pꝛoyne his vines, doeth
digge at the rootes, and doeth laye freashe yearth to
theim, he hath a mynde to theim, he perceiueth some
tokē of fruitfulness that may be recouered in them:
but when he wil bestowe no moꝛe suche cost and la-
boꝛ aboute them, then it is a signe that he thinketh,
they will neuer bee good. And the father, as lōg as
he loueth his chylde, he loketh angrely, he coꝛrecteth
hym when he doeth amisse: but when that serueth
not, and vpon that he ceaseth frō coꝛrection of hym
and suffereth hym to do what he liste himself, it is a
signe, that he intendeth to disinherite hym, & to cast
him away for euer. So surely, nothyng should per-
ce our hart so soꝛe, & put vs in suche horrible feare,
as when we knowe in our conscience, that wee haue
greuously offended God, and do so continue, & that
yet he striketh not, but quietly suffereth vs in the
naughtines that we haue delight in. Then special-
ly it is tyme to crye, and to crye agayne, as Dauid
did: Caste me not awaie from thy face, and take not
away thy holy spirit frō me. Loꝛde turne not away
thy face from me, cast not thy seruaunt away in dis-
pleasure. Hide not thy face from me, least I be lyke
vnto them, that go doune to hel. The whiche laimē-
table pꝛaiers of him, as they do certify vs, what hor-
rible daūger thei be in, frō whom God turneth his
face, (foꝛ that time, & as lōg as he so doth) so should
thei moue vs, to crye vpon God, with all our harte,
that we maie not be brought into that state, whiche
doubtles, is so soꝛowful, so miserable, & so dreadfull

Psalm. l.

Psalm. xvi.

Psalm. cxlii.

D. j.

as

Of declining

as no tounge can sufficiently expresse oꝝ any hart can thynke.

For what deadly greif may a mā suppose it is, to be vnder the wrath of God, to be forsake of hym, to haue his holy spirit, the aucthoꝝ of all goodnesse; to be taken from hym, to be brought to so vile a condition, that he shalbe left mete foꝝ no better purpose, then to be foꝝ euer, condemned to hel. For not onely such places of Dauid do shewe, that vpon y turning of Gods face fro any persons, thei shalbe left bare from al goodnesse, & far from hope of remedy: but also the place, recited last befoꝝe of Esaie, doeth meane the same, which sheweth, that God at length doth so forsake his vnfruitful vineyard, that he wil not only suffre it, to bryng furth wedes, briers, and thornes, but also, further to punish the vnfruitfulness of it, he saith: he wil not cut it, he wil not delue it, and he will comaunde the cloudes, that they shal not rain vpon it, wherby is signified, the teachyng of his holy woꝝde: whiche saint Paule, after a like maner, expresseth by plantyng and wateryng, meanyng, that he will take that awaye from them. So that thei shalbe no lenger of his kyngdō, they shalbe no lenger gouerned by his holy spirite: thei shalbe frustrated of the grace & benefites, that thei had, and euer might haue enioyed thꝛough Christ. Thei shalbe depriued of the heauenly light, and life, whiche they had in Christe, whiles they abode in hym.

1. Reg. xv. They shalbe, (as thei wer once) as mē without God in this woꝝlde, oꝝ rather in woꝝle takyng. And to be short, they shalbe geuen into the power of the deuil, which beareth the rule in al them, that be cast awaie from

From God.

from God, as he did in Saule and Judas, and generally, in all suche, as worke after their awnc willes, the childzen of diffidence and infidelitie.

Let vs beware therfore (good christian people) least that we, reiecting Gods worde, (by the whiche we obteyn and retin, true faith in **GOD**) be not at length cast of so farre, that we become as y^e childzen of infidelitie, whiche be of two sortes, farre diuerse; yea, almoste cleane contrary, and yet bothe bee very far, frō returnyng to God. The one sort, onely way-
pnyng their sinful, & detestable liuyng, with the right iudgemēt and straghtnes of Gods ryghteousnes, be so destitute of counsaill, and be so comfortles, (as all they must nedes be, frō whom the spirit of counsaill and comfort is gone) that they will not be perswaded in theyr hartes, but that either God cannot, or els that he will not take them again to his fauor and mercy. The other, hearyng the lounge & large promises of Gods mercye, and so not conceiuyng a right faith therof, make those promises larger, then euer God did: trusting, that although thei continue in their synful and detestable liuyng neuer so long, yet that God at the ende of their life, will shewe his mercie vpon them, and that then, they wil retorne. And bothe these two sortes of men, be in a dampnable state: & yet neuerthelesse, God, (who willeth not the death of y^e wicked) hath shewed meanes, whereby both thesame (if thei take hede in ceasō) may escape. The first, as they do dread gods rightfull iustice in punishing sinners, (whereby they should be dismayd and should dispaire in dede, as touchyng any hope that may be in themselves) so if thei would cōstantly
D.ij. belcue

Eccl. xliij.
Iud. xxiij.

Against des-
peration.

Of declining

beleue, that Gods mercie is the remedy appoynted against such dispaire & distrust, not onely for them, but generally for all that bee sorie and truly repentaunt, and will therewithall sticke to Gods mercie, they maie be sure thei shal obtaine mercie, and entre into the porte or hauen of sauegarde, into the whiche, whosoener doth come, be thei before tyme neuer so wicked, thei shalbe out of dainger of euerlastyng Dampnacion, as God by Ezechiel saith: what tyme soeuer the wicked doeth returne, & take earnest and true repentaunce, I will forget all his wickednesse.

Eze. xxviii.
Against presumption.

The other, as they be redy to beleue Gods promises, so they should be as redy to beleue the threatenynges of god: aswel thei should beleue the lawe as the Gospel: aswel that there is an hell and euerlastyng fyre, as that there is an heauen, and euerlasting ioye: aswel they should beleue dampnacion, to be threathened to the wicked and euill doers, as saluacion to be promised to the faithfull in worde and workes: aswel they should beleue, God to bee true, in the one, as in the other. And the synners, that continue in their wycked liuyng, ought to thynke, that the promises of Gods mercie and the Gospel, pertain not vnto them, beyng in that state, but onely the lawe, and those scriptures, whiche conteyne the wrathe, and indignacion of God, and his threatenynges, which should certifie them, that as thei do ouer boldly presume of gods mercy, and liue dissolutely, so doeth God still more and more withdraue his mercie from them, and he is so prouoked thereby to wrathe at lenght, that he destroyeth suche presumers many tymes sodainly. For of suche, sainte Paule

From God.

Daule sayed thus: when they shall saye, it is peace, 1. Thessa. v.
there is no daunger, then shall sodayn destruction
come vpon them. Let vs beware therfoze, of suche
naughtie boldenesse to synne: for God, whiche hath
promised his mercie to them, that bee truely repen-
taunte, (although it bee at the latter ende) hath not
promised to the presumptuous synner, either that he
shall haue long life, or that he shall haue true repen-
taunce at the laste ende. But for that purpose, hath
he made every mannes deathe vncertayne, that he
should not put his hope in thend, and in the meane
season (to Gods highe displeasure) lyue vngodly.
Wherfoze, let vs folowe the counsaill of the Wise-
ma: let vs make no taryng, to turne vnto the lord:
let vs not put of, from daie to day, for sodainly shall
his wpath come, and in tyme of vengeance, he shall
destroye the wycked. Let vs therfore turne bety-
mes, and when we turne, let vs praye to God, as
Dzee teacheth, sayng: Forgeue vs all oure synnes, Dzee. xliii.
recepue vs graciously. And if we turne to him, with
an humble and a very penitent harte, he wil receiue
vs to his fauor and grace, for his holy names

sake, for his promise sake, for his truthe
and mercies sake, promysed to all

faithfull beleuers in Jesus

Christ, his onely natu-

rall sonne. To who

the onely saui-

our of the

world, with the father and the holy ghost,

bee all honoz, glozy, and power,

world without end. Amen.

D. iij.

An

CAn exhortation agaynst the feare of Death.



It is not to be marueyled, that world-
ly men do feare to dye: For death de-
priueth them of all worldly honours, ri-
ches, and possessions: in the fruition
whereof, the worldly man compteth
hymself happie, so long as he maye entoye them at
hys awne pleasure: and other wyse, if he be dispos-
sessed of the same, without hope of recouery, then he
can none other thinke of hymself, but that he is vn-
happie, because he hath loste hys worldly toy and
pleasure. Alas thinketh this carnall man, shall I
now depart for euer, from all my honours, all my trea-
sures, from my countrey, frendes, riches, possessions,
and worldly pleasures, whiche are my toy and har-
tes delight? Alas that euer that date shal come, when
all these I muste bid farewell at once, and neuer to
entoye any of the after. Wherefore, it is not without
greate cause spoken of the wiseman: O death, how
bitter and sower is the remembraunce of thee, to a
man that liueth in peace, and prosperitie in his sub-
staunce, to a man liuyng at ease, leading his life af-
ter his awne mind, without trouble, & is therewithal
well pampered and fed: There be other men, whom
this world doth not so greatly laugh vpon, but ra-
ther bere and oppresse with pouertye, sicknesse, or
some other aduersitie: Yet thei do feare death, partly
because the fleshe abhorreth naturally his awne so-
rowful dissolution, whiche death doth threaten vn-
to them, and partely, by reason of sickenneses, and
painfull

Of the feare.

paynfull diseases, whiche be mosse strong pangues and agonies in the fleshe, and vse commonly to come to sicke men, befoze death, or at the leasse, accompany death, whensoever it cometh.

Although these two cause some great & weightie to a worldly man, wherupō he is moued to feare death, yet there is another cause much greater then any of these afoze rcherled, for whiche in dede, he hath iuste cause to feare death; and that is, the state and cōdicion, wherunto at the last ende, death bynngeth all them that haue their hartes fixed vpon this world, without repentaunce and amendemēt. This state & condicion, is called the second death, whiche, vnto all suche, shall intue after this bodily deathe. And this is that death, whiche in dede ought to be dread & feared: for it is an euerlasting losse without remedy, of the grace & sauoꝝ of God, and of euerlasting ioy, pleasure, and felicitie. And it is not onely the losse for euer of all these eternall pleasures, but also it is the condemnation, both of body & soule, (without either appellaciō, or hope of redemption) vnto euerlastyng paynes in hell. Vnto this state death sent the vniuersyfull and vngodly richeman, (that Luke spaketh of, in his Gospel) who liuyng in all wealthe and pleasure in this worlde, and cherisshyng himself daily with daintie fare, and gorgeous apparel, despiced pooze Lazarus, that lay pittifully at his gate, miserably plagued, and full of sores, and also greuouly pined with hunger.

Bothe these two, were arrested of deathe, whiche sent Lazarus the pooze miserable man by angels anone vnto Abrahams bosome; a place of rest, pleasure

Luke. xvi.

Of the feare.

pleasure and consolacion. But the vnnmerciful rich man, descended doune into hel, and beyng in tormētes, he cried for comforte, complainyng of the intolerable payn that he suffered in that flanne of fire, but it was to late. So vnto this place, bodily death sendeth all them, that in this world, haue their toyne and felicity: all them, that in this world, be vnfaithfull vnto God, and vncharitable vnto their neighbors, so dyng without repentaunce, & hope of Gods mercie. Wherfore it is no maruaile, that the worldly man feareth death, for he hath muche more cause so to do, then he himself doeth confidre.

The firste.

Thus we se thre causes, why worldly men feare death. One, because thei shal lose thereby, their worldly honors, riches, possessions, and all their hartes

The seconde

desires: Another, because of the painfull diseases, & bitter pangues, which commonly men suffre, either before, or at the tyme of death: but the chiefe cause,

The thirde

aboue al other, is the dread of the miserable state, of eternall dampnacion bothe of body and soule, whiche they feare, shal folow, after their departyng out of the worldly pleasures of this present life.

For these causes, be all mortall men, (whiche be geue to the loue of this world) both in feare, & state of death, through syn (as p̄ holy apostle saith) so lōg as thei liue here in this world. But (euerlasting thanks be to almighty God for euer) there is neuer one of al these causes, no, nor yet thei altogether, that can make a true Christian man afrayed to dye, (whiche is the very membre of Christe, the temple of the holy Ghoste, the sonne of God, and the very inheritor of the euerlastyng kyngdom of heauen) but plainly contrary,

Hebre. ii.

1. Corin. xiii.

Of death.

contrary, he conceiueth great and many causes, undoubtedly grounded vpon the infallible and euerlastyng truth of the woorde of God, whiche moue hym, not onely to put away the feare of bodily death, but also for the manifold benefites and singular commodities, whiche ensue vnto euery faithfull person, by reason of the same, to wish, desire, & longe hartely for it. For death shall be to hym no death at all, but a very deliuerance from death, fro all paynes, cares, and sorowes, miseries, and wretchednes of this world, and the very entry into rest, and a begynnyng of euerlastyng ioye, a tastyng of heavenly pleasures, so great, that neither tounge is able to expresse, neither eye to se, nor eare to heare them, no, nor for any earthly mans hart to conceyue them.

So excedinge greate benefites thei be, whiche God our heavenly father by his mere mercye, and for the loue of his sonne Iesus Christe, hath layed vp in store, and prepared for them, that humbly submitte themselves to Gods wil, and euermore vnfainedly, loue hym, from the botome of their hartes. And we oughte to beleue, that death beyng slayne by Christe, cannot kepe any man, that stedfastly trusteth in Christ, vnder his perpetuall tyranny and subiection, but that he shall ryse from death agayne vnto glory, at the last daye, appoynted by almighty God, lyke as Christ oure head, did ryse agayne, accordinge to Gods appoyntement, the thyrde daye. For saint Augustine saith: The head goynge before, the members trust to folowe, & come after. And saint Paule saith: if Christe be risen from the dead, we shall ryse also from the same. And to comforte all Christen

P. j.

persons

Of the feare

persons herein, holpe scripture calleth this bodiely death a slepe, wherein mā's senses be (as it were) take, from hym, for a ceason, and yet when he awaketh, he is more freash, then he was when he went to bed. So, althoughe we haue our soules leperated from our bodyes for a ceason, yet at the general resurreccion, we shal be more freash, beautifull and perfite, then we be now. For now we be mortall, then we shal be immortall, now infect with diuers infirmities, then clerely voyde of all mortall infirmities: now we be subiect to all carnall desyres, then we shal be al spirituall, desirynge nothyng but Gods gloze, & thinges eternal. Thus is this bodiely death, a doore, or entrynge vnto lyfe, and therfore not so muche dreadfull, (if it be rightly considered) as it is comfortable, not a mischief, but a remedy of all mischief, no enemy, but a frende, not a cruel tyrant, but a gentle guide, leadynge vs, not to mortalitie, but to immortallitie, not to sorow and payne, but to loze and pleasure, and that to endure for euer, if it be thankfully taken and accepted, as Gods messenger, and patiently borne of vs, for Chyestes loue, that suffered most paynfull death, for oure loue, to redeme vs from death eternall. Accordynge hereunto, saincte Paule saith: our lyfe is hidde with Christ in God, but when our lyfe shall appere, then shall we also appere with hym in gloze. Why then shall we feare to dye: considerynge the manifolde, and comfortable promises of the Gospell, and of holy scriptures? God the father hath geuen vs euerlastynge lyfe, (saith S. Ihon) & thys lyfe in is hys sonne: he that hath the sonne, hath lyfe, & he that hath not y sonne, hath

Roma. viii.

Ihon. vi.

Of death.

hath not lyfe. And this I wrote (saith S. Ihon) to Ihon. vi.
you, that beleue in þe name of the sonne of God, that
you maye knowe, that you haue euerlastynge lyfe,
and that you do beleue vpon the name of the sonne of
God. And our sauioꝝ Christ sayeth: he that beleueth Ihon. vi.
in me, hath lyfe euerlastynge, and I wyll rayse him
fro death to lyfe, at the last day. Sainct Paule also (Corin. i.)
sayeth: that Christe is ordeyned and made of God,
oure righteousness, our holynes and redemption, to
the entent that he, which wyll gloꝝy, should gloꝝy in
the Lorde. Sainct Paule did contemne, and set lit-
le by all other thynges, esteemyng them as dunge,
whiche befoze he had in very greate pryce, that he
might be found in Christ, to haue euerlasting lyfe,
true holynes, righteousness and redempcion. finally, Collos. iiii.
S. Paule maketh a playne argument in this wise:
If our heauenly father woulde not spare his awne
naturall sonne, but dyd geue hym to death foꝝ vs,
how can it be, that with him he shoulde not geue vs
all thynges? Therfoze, if we haue Christ, then haue
we with him, and by him, all good thynges, whatso-
euer we can in our hartes wish oꝝ desire: as victorie
ouer death, sinne and hel: we haue the fauor of God,
peace wpth hym, holynes, wysedome, iustice, power,
lyfe, and redemption: we haue by hym, perpetuall
health, wealth, ioye, and blysse euerlastynge.

All those therfoze, haue great cause to be full of
ioye, that be ioyned to Christ with true faythe, sted-
fast hope, and perfyte charitie, and not to feare death
noꝝ euerlastynge dampnacion. foꝝ death cannot de-
pryue them of Iesu Christ, noꝝ any sinne can cōdem-
ne them, þe are grafted surely in him, which is their

P. ii.

only.

Of the feare

Roma. xliii.

onely ioy, treasure, and lyfe. Let vs repent our syn-
nes, amend our lyfes, trust in hys mercy and satisf-
faction, and death can neyther take hym from vs,
nor vs from hym. For then, (as s. Paul saith) whe-
ther we lyue or dye, we be the Lordes awne. And
agayne he sayeth: Christ did dye, and rose agayne,
because he should be Lord, both of the dead & quic-
ke. Then if we be the Lordes awne, when we be de-
ad, it must nedes folowe, that suche temporall dea-
the, not onely cannot harme vs, but also, that it shall
much be to our profit, and ioyne vs vnto God, mo-
re perfectly: And thereof the christian hart may su-
rely be certified by the infallible truth of holpe scri-
pture. It is God (sayeth saint Paule) which hath
prepared vs vnto immortalitie, and the same is he,
which hath geuen vs an earnest of the spirite. Ther-
fore let vs be alwaies of good comforte, for we kno-
we, that so longe as we be in the body, we be (as it
were) farre from God in a straunge countrey, sub-
iect to many perils, walkyng without perfite sighte,
and knowledge of almighty God, onely seynge
hym by faythe, in holy scriptures. But we haue a
courage & desire, rather to be at home with God and
oure sauior Christe, farre from the body, where we
may behold hys Godhead, as he is, face to face, to
oure euerlastyng comfort. These be sainte Paules
wordes in effecte, wherby we may perceyue, that the
lyfe in this world, is resembled to a pilgrimage, in
a straunge countrie far frome God: and that death,
deliuerynge vs from our bodyes, doth sende vs
straight home, into our awne countrey, and maketh
vs to dwell presently with God for euer, in perpe-
tuall

Hebr. xlii.

Of death.

tuall rest and quietnesse. So that to dye is no losse, but profite and winnynge to all true christe people.

What lost the these, that hanged on the crosse with Christ by hys bodiely death: Yea, how much dyd he gayne by it: Did not our sauour say vnto Luke. xxiij. hym, thys daye thou shalt be with me in Paradyse: And Lazarus, that pitifull person, that lay before Lu. ic. xvi. richemans gate, payned with sores, and pined with hungre, did not death highlye profite and promote hym: Which by the ministry of Aungels, sent hym vnto Abrahams bosome, a place of rest, ioye and heavenly consolation: Let vs thinke none other, (good christen people) but Christ hath prepared thelame ioye, and felicitie for vs, that he prepared for Lazarus & the these. Wherefore, let vs sticke vnto his saluacion, and gracious redemption: and beleue hys worde, serue hym fro our hartes, loue & obeye hym, and whatsoeuer we haue done heretofore contrarye to hys moste holy wyll, now let vs repent in tyme, and hereafter study to correct our lyfe, & doubt not, but we shall finde hym as mercifull vnto vs, as he was either to Lazarus, or to y^e these: whose exāples are written in holy scripture, for the comfort of the, that be sinners, and subiecte to sorowes, miseries, & calamities in this worlde, that thei shoulde not despayre in Gods mercy, but cunct truste, therby to haue forgiveness of their synnes, & lyfe euerlastinge, as Lazarus and the these had. Thus I trust euery christen man, percepueth by the infallible worde of God, that bodiely death cannot harme nor hinder theim, that truly beleue in Christ, but contrarye shal profit & promote the christen soules, whiche beyng

D. iij.

truly

Of the feare

truly penitēt for their offences, departe hēce in perfect charitie, and in sure truste, that God is mercifull to thē, forgiuinge theyr synnes, for the merites of Iesus Christ, hys onely naturall sonne.

The seconde
cause, why
some do feare
deathe.

The seconde cause, why some do feare deathe, is sore sickenesse, and greuous paynes, whiche partly, come befoze deathe, and partly, accompayneth deathe, whensoever it cometh. This feare, is the feare of the frayle fleashe, and a naturall passion, be-longinge vnto the nature of a mortall man. But true fayth, in Gods promyses, and regarde of the paynes and pangues, whiche Christe vpon the crosse suffered for vs miserable synners, with consideration of the ioye, and everlastyng lyfe to come in heauen, wil mitigate those paynes, and moderate thys feare, & it shall neuer be able to ouerthrowe the hartie desire, and gladnesse, that the christian soule hath to be seperated from thys corrupt body, that it maye come to the gracious presence, of our sauour Iesus Christ. If we beleue stedfastly the woorde of god, we shal perceyue, that suche bodily sickenesse, pangues of deathe, or whatsoeuer dolorous paynes we suffre, either befoze or with deathe, be nothyng els in Christe inē, but the rodde of our heavenly and loupnge father, wherwith he mercifully correcteth vs, either to trie and declare the faythe of hys patient chyldren, that they maye be founde laudable, glorious, and honorable in hys sight, when Iesus Christ shalbe openly shewed, to be the Iudge of al the worlde: or els to chastise, and amende in them, whatsoeuer offendeth hys fatherly and gracious goodnesse, lest they shoulde per-
ys

Of death.

The euerlastingly. And this hys correctynge rodde, is common to all them, that be truly hys. Therefore let vs caste away the burden of synne, that lyeth so heuie in our neckes, and returne vnto God, by true penaunce, and amendemente of our lyfes. Let vs with paciēce runne thys course that is appoynted, sufferynge (for hys sake that dyed for our saluacion) al sorowes and pangues of death, and death it selfe ioyfully, when God sendeth it to vs, hauynge our eyes fixed euer vpon the heade, and capitayn of our fayth, Iesus Christe: Who (considerynge the ioye, that he shoulde come vnto) cared nether for the shame, nor payne of deathe, but willingly, conformynge hys wyll to hys fathers wyll, moste patiently suffered the molle shamefull and paynfull deathe of the crosse, beyng innocent. And now therfore, he is exalted in heauen, and euerlastingly sitteth on the right hande of the thzone of God the father. Let vs call to our remembraunce therfore, the lyfe and ioyes of heauen, that are kepte for al them, that patiently doo suffre here with Christe: and consider, that Christe suffered all hys paynfull passion, by synners, and for synners, and then we shall with patience, and the more easly, suffre suche sorowes and paynes, when they come. Let vs not set at light, the chastisinge of the Lorde, nor grudge at hym, nor fall from hym, when of hym we be corrected: for the Lorde loueth them, whom he doth correcte, and beateth euery one, whom he taketh to be hys chylde. What chylde is that, (saith sainte Paule) whome the father loueth, and doth not chastise: If ye be without Gods correctiō (which al hys welbeloued

Philip. 16.

Heb. 12.

Of the feare.

welbeloued and true chyldren haue) then be you but bastardes, finally regarded of God, & not hys true chyldren.

Therefore, saynge that whē we haue in earth our carnall fathers to be our correctors, we do feare them, and reuerently take their correction, Shall we not much more be in subieccion to God our spirituall father, by whome we shall haue eternal lyfe? And our carnall fathers some tyme correct vs, euen as pleaseth thē, without cause: but this father, iustly correcteth vs, either for our synne, to the intēt we should amende, or for our comoditie & wealthe, to make vs thereby partakers of his holynesse. Furthermore, all correction, whiche God sendeth vs in this present tyme, seemeth to haue no ioye and comforte, but sorowe and payne: Yet it bringeth with it a taste of Gods mercye and goodnes towardes thē, that be so corrected, & a sure hope of Godes euersyng consolacion in heauē. If then these sorowes, diseases, and sickenesses, and also death it selfe, be nothyng els, but our heauenly fathers rod, whereby he certifieth vs of hys loue & gracious fauor, whereby he trieth and purifieth vs, whereby he geueth vnto vs holynesse, & certifieth vs, that we be hys chyldren, and he our mercifull father: Shall not we then, with all humilitie, as obedyent & louyng chyldren, ioyfully kysse our heauenly fathers rod, and euer saye in oure harte, with oure sauior Iesus Christe: Father, if this aguishe and sorowe with I fele, and death, which I se appoche, maye not passe, but that thy wyll is, that I muste suffre them, thy wyll be done,

Mat. xvi.

Nowe

Of the feare

Now the thirde and speciall cause, why death in deede is too be feared, is the miserable state of the worldly and vngodly people, after their death: But this is no cause at all, why the godly and faytheful people should feare death, but rather contrariwise, their godly conuersacion in thys lyfe, and beliefe in Christ, cleauing continually to hys merites, should make them to longe sore after that lyfe, that remaineth for them vndoubtedly after this bodely death. Of this immortall state, after thys transitory lyfe, where we shal liue euermore, in the presence of god, in ioye and reste, after victorie ouer all sickenes, sorowes, sinne, and death: there be many, bothe playn places of holy scripture, which confirme the weake conscience agaynst the feare of al suche dolours, sicknesses, synne and death corporal, to asswage such trembling and vngodly feare, and to encourage vs with comforte and hope, of a blessed state after thys life. Sainct Paule wisheth vnto the Ephesians, The thirde cause why death is to be feared. Ephes. i. God the father of glory, woulde geue vnto them, y^e spirite of wisdom and reuelacion, that the eyes of their hartes might haue light to knowe him, and to perceyue, how great thinges he had called the vnto, and how riche inheritaunce, he hath prepared after this life, for the that perceyue vnto hym. And sainct Phil. i. Paul himself, declareth the desire of his hart, which was to be dissolued and losed fro hys body, and to be with Christ, which (as he sayde) was much better for him, althoughe to them, it was more necessary, y^e he should liue, which he refused not, for their sakes. Euen like as sainct Martyn sayde: good Lorde, if I be necessary for thy people to do good vnto them

A. J.

I will

of Death.

I will refuse no laboz, but els for myne awne selfe,
I beseeche the to take my soule.

Now, the holy fathers of the olde lawe, and all
faythful and righteous men, which departed before
our sauioz Chzistes ascencion into heauen, dyd by
death, departe from troubles vnto rest, fro the han-
des of theyz enemies into þ hādes of God, fro sor-
wes & sickenneses vnto ioyful refreashing into Abza-
hās bosome, a place of al cōfort & cōsolaciō, as scri-
ptures do plainly by manifest wordes testifie. The
boke of Wisedō saith: þ the righteous mens soules
be in the hand of God, & no tozment shal touche thē.
They seemed to the eyes of folishe men to dye, and
their death was cōpted miserable, and theyz depar-
ting out of this worlde, wretched, but thei be in rest.
And another place saieth: that the righteous shall
liue for euer, and their rewarde is with the Lorde, &
their myndes be with God, who is aboue al. Ther-
fore they shall receyue a glorious kyngdome and a
beautifull croune, at the Lordes hand. And in ano-
ther place, the same boke saieth: þ righteous, though
he be pzeuented with sodain death; neuerthelesse he
shalbe there, where he shalbe refreshed. Of Abzahās
bosome, Chzistes wordes be so playne, that a chzistē
man nedeth no more profe of it. Now then, if thys
were þ state of þ holy fathers & righteous mē, before
the cōminge of our sauioz, and before he was glozi-
fied, how much more then, oughte all wee to haue a
stedfast faith, & a sure hope of this blessed state & cō-
dicion, after our death? Seynge that oure sauioz,
now hath perfourmed the whole worke of oure re-
dempcion, and is gloriously ascended into heauen,
to

Sapient. iiii.

Sapient. lvi.

Of the feare

to prepare oure dwellinge places with hym, & saied
vnto hys father: Father, I will that where I am, **Ihon. xii.**
my seruauntes shalbe with me. And we knowe, that
whatsoeuer Christe wyl, hys father will the same:
wherfore it cannot be, but if we be his faythfull ser-
uauntes, our soules shalbe with hym, after oure de-
partynge out of this present life. **Sainct Stephin, Actes. vii.**
when he was stoned to death, even in the middest of
hys tormentes, what was hys mynde moste vpon:
When he was full of the holy Ghoste, (sayeth holpe
scripture) haupnge hys eyes lifted vp into heauen,
he sawe the glozy of God, and Iesus standinge on
the righte hande of God. The which truth, after he
had confessed boldely before the enemies of Christ,
they drew hym oute of the citie, and there they sto-
ned hym, who cried vnto God saynge: **Lord Iesu**
Christe, take my spirite. And doeth not oure sauioz
saye playnely in **saincte Ihons Gospel: Verely, be-** **Ihon. v.**
rely, I saye vnto you, he that heareth my woozde &
beleueth on hym & sente me, hath euerlastynge lyfe,
and commeth not into iudgemēt, but shall passe frō
death to lyfe. Shall we not then thinke that death
to be precious, by the whiche we passe vnto lyfe?

Therfore it is a true saynge of the **Prophete: the** **Psal. cxvi.**
death of the holy and righteous mē, is precious in
the Lordes sighte. **Holy Simeon,** after that he had
hys hartes desire, in scynge oure sauioz that he euer
longed for all hys lyfe, he embraced hym in his ar-
mes, and sayde: **Now Lord, let me departe in peace,** **Luke. ii.**
for myne eyes haue beholdē that sauioz, which thou
haste prepared for all nacions.

It is truthe therfore, that the death of the righ-

Q. ii.

teous,

of death.

Psalm. cxlii.

Apoc. xlii.

Galat. vi.
Matth. vi.

James. v.

eous, is called peace, and the benefite of the Lord, as the Church saith in y^e name of the righteousness departed out of this world: My soule turne the to thy rest, for the Lorde hath bene good to the, and rewarded the. And we se by holy scripture, and other auncient Histories of Martyrs, that the holy faithfull, and righteous, euer syns Christes ascencion, in their death did not doubt, but that they went to be with Christe in spirite, whiche is oure lyfe, healthe, wealth and saluacion. Ihon in his holy Reuelaciō, saw a. C. xl. and. iij. M. virgins and innocentes, of whome he saide: These folow the Lābe Jesu Christ wheresoeuer he goeth. And shortly after, in the same place he saith: I heard a voyce fro heauen, sayng vnto me: Write, happye and blessed are the dead, whiche dye in the Lorde: from hencefurthe (surelye saith the spirite) they shall reste from theyr paynes and labours, for their woorkes do folow them. So that then they shall reape with ioye and comforte that, whiche they sowed with labors and paynes. They that sowe in the spirit, of the spirit shall reape euerlastynge lyfe. Let vs therefore neuer be wery of well doyng, for when the tyme of reappynge, or reward cometh, we shal reape without any werines, euerlastynge ioye. Therefore, whyle we haue time (as sainte Paule exhorte vs) let vs doo good to all men, & not lay by our treasures in earth, where ruste and mothes corrupt it, whiche ruste (as saint James saith) shall beate witnes against vs, at the great daye, condempne vs, and shal (like most brennyng fyre) tozmente oure fleashe. Let vs beware therefore, (as we tendre oure awne wealth) that we
be not

Of the feare

be not in the numbre of those miserable coueteous men, whiche, saint James biddeth mourne and lament, for their greedy gatherynge, and vngodly keepynge of goodes. Let vs be wise in time, and learne to folowe the wise example of the wicked Stuarde. Let vs so prudently dispose oure goodes and possessions, committed vnto vs here by God for a season, that we maye truely heare and obeye this commaundement of oure sauour Christes: I saye vnto you, (sayeth he) make you frendes of the wicked Mammon, that they maye receiue you, into euerlastynge tabernacles. Ryches, he calleth wicked, because the worlde abuseth them vnto all wickednes, which are otherwise the good gifte of God, and the instrumentes, whereby Gods seruauntes do truely serue hym, in vspynge of thesame. He commaunded them not, to make them ryche frendes, to get hyghe dignities, and worldly possessiōs, to geue great giftes to ryche men, that haue no neede thereof, but to make them frendes of poore and miserable men: vnto whome, whatsoeuer they geue, Christe accepteth it, as geuen to hymselfe. And to these frendes, Christe in the Gospell geueth so greate honoꝝ and preeminence, that he sayeth: they shall receyue theyz benefactors, into euerlastynge houses: Not that men shalbe oure rewarders, for our well doynge, but that Christ will rewarde vs, and take it to be done vnto hymselfe, whatsoeuer is doone to suche frendes.

Luke. xvi.

Thus makynge poore wretches oure frendes, we make oure sauoure Christe oure frende, whose membes they are, whose miserie, as he taketh for

of Death.

Matth. xxv.

hys awne misery, so theyr reliefe, succour and helpe, he taketh for hys succoure, reliefe, and helpe, and will as muche thanke vs and rewarde vs for oure goodnes shewed to them, as if he him selfe had receyued lyke benefite at oure handes, as he witnesseth in the Gospell, saynge: **Whatsoeuer ye haue done to any of these symple persones, whiche do beleue in me, that haue ye doen to my selfe.** Therefore let vs diligently forsee, that our fayth and hope, whiche we haue conceyued in almightie God, and in oure sauoure Christe, waxe not faynte, nor that the loue whiche we pretende to beate to hym, waxe not coulde: but let vs studie dayly and diligently to shewe oure selves to be the true honozers and louers of God, by keepynge of his commaundementes, by doyng of good dedes vnto our nedy neighbors, releuyng by all meanes that we can, their pouertye with our abundaunce, their ignorance with oure wisdom and learnynge, and comforte their weakenesse, with oure strength and aucthoritie: calling all men backe from euill doyng, by Godly counsayll and good example, perseuerynge styll in well doyng so longe as we lyue. So shall we not nede to feare death, for any of those thre causes afore mencioned, nor yet for any other cause that can be imagined. But contrary, considering the manifold sickenneses, troubles & sorowes of this present lyfe, the daungers of this perilous pilgrimage, and the greate euembraunce, whiche oure spirite hath by thys synful fleshe and frayle body subiect to death: considering also the manifold sorowes and daungerous deceiptes of this world on euery side, the intollerable

Of the feare

tolerable pride, couetousnes, and lechery in tyme of prosperitie, the impacient murmurynge of them that be worldly in tyme of aduersitie, whiche cease not to withdrawe and plucke vs from God oure sauioure Christe, from oure life, wealth, oz eternal ioy and saluacion: considerynge also the innumerable assaultes, of oure Ghostly enemy the deuill, with al his fiery dartes of ambition, pryde, lechery, vaine glozy, enuie, malice, detraction, with other hys innumerable deceyptes, engines and snates, whereby he goeth busely aboute to catche al men vnder his dominion, euer lyke a rozeynge Lyon, by all meanes ^{1. Pet. v.} searchynge whome he maye deuoure: the faythfull Christian man, which considereth al these miseries, perilles and incommodities, (whereunto he is subiecte, so longe as he here liueth vpon earthe) and on the other part, considereth that blessed and comfortable state of the heauely lyfe to come, and the swete condicion of them, that departe in the Lorde, howe they are deliuered from the continuall encombrances of their mortall and synfull bodye, from all the malice, craftes and deceyptes of this world, from al the assaultes of their ghostly enemy the deuill, to liue in peace, reste and perpetuall quietnes, to liue in the felowship of innumerable Angelles, and with the congregacion of perfecte iuste me, as Patriarches, Prophetes, Martyrs and Confessors: and finally, vnto the presence of almighty God, and oure sauiour Jesus Christe. He that doeth consider all these thinges, and beleueth them assuredly, as they are to be beleued, euen from the botome of his harte, beyng established in God, in thys true faythe, haupyng a
quite

of death.

Pha. 1.

quiete conscience in Chyste, a firme hope, and assured trust in Gods mercy, through the merites of Iesu Chyste, to obteyne thys quietnes, reste and eternall ioye: shal not onely be without feare of bodily death, when it commeth, but certaulye (as saincte Paule did) so shal he gladly (accozdyng to Gods will, and when it plealeth God to call hym oute of thys lyfe) greatly desyre in hys harte, that he maye be rid from al these occasions of euil, and liue

euert to Gods pleasure, in perfect obedience of hys will, with our sauioz Je-

sus Chyste: to whose gracious presence, the Lorde of hys infinitie mercye and

grace, byng vs

to reigne with

hym, in

lyfe

euerlastyng.

To whome, with

oure heauenly father, and

the holy Ghoste, be

gloze in worl-

des without

ende.

AMEN.

Can

C An exhortacion, concernyng good or-
dye and obedience, to rulers and magistrates.



A mightie God hath created & appointed
all thinges, in heauē, yearth, and waters,
in a molte excellent and perfect ordye. In
heauē, he hath appoynted distinct orders
and states of Archangelles and Angels. In yearth
he hath assigned kynges, princes, with other gouer-
nors vnder them, all in good & necessary ordye. The
water aboue is kept and raineth doune in due time
and ceason. The sunne, mone, sterres, rainbow, thū-
der, lightning, cloudes, and al birdes of the aite, do
kepe their ordye. The yearth, trees, seedes, plantes,
herbes, corne, grasse, and all maner of beastes, kepe
thē in their ordye. All the partes of y whole yeaere, as
winter, somer, monethes, nightes & dayes, continue
in their ordye. All kyndes of fishes in the sea, riuers
and waters, with all fountaynes, spynges, yea, the
seas themselves, kepe their comely course and ordye.
And mā hymself also, hath al his partes, both with-
in & without: as soule, harte, mynd, memory, vnder-
standyng, reason, speache, withall and singuler cor-
pozall mēbres of his body, in a profitable, necessary
and pleasaunt ordye. Euery degre of people, in their
vocacion, callyng, & office, hath appoynted to them,
their duetie & ordye. Some are in high degre, some
in lowe, some kynges & princes, some inferiours and
subiectes, priestes, and laimen, masters & seruaun-
tes, fathers & chyldren, husbandes and wifes, riche
and pooze, and euery one haue nede of other: so that
in all thinged, is to be laudes & praysed the goodly
ordye of God, without the whiche, no house, no citie,

Of obedience.

no cōmon wealth, can continue & endure. For where there is no right ordre, there reigneth all abuse, carnall libertie, enormitie, syn, & babilonicall cōfusiō. Take awaye kynges, princes, rulers, magistrates, iudges, and such states of Gods ordre, no man shall ride or go by the high waie vnrobbed, no man shall slepe in his awne house or bed vnkilled, no mā shall kepe his wife, children, & possessions in quietne: all thynges shall be cōmon, and there must nedes folow all mischief and vtter destructiō, both of soules, bodies, goodes and common wealthes. But blessed be God, that we in this realme of England fele not the horrible calamities, miseries & wretchednes, which al thei vndoubtedly fele & suffre, & lacke this godly ordre. And praised be God, that we knowe the great excellēt benefite of god, shewed towards vs in this behalfe. God hath sente vs his high gifte, our most dere souereigne lord king Edward 6th sixt, with godly wise, and honorable cōsail, with other superiours and inferiours in a beautifull ordre. Wherefore, let vs subiectes do our bounden duties, geuing hartie thanks to God, and praiyng for the preservaciō of this Godly ordre. Let vs al obey euen from the botome of our hartes, al their Godly procedynges, lawes, statutes, proclamacions, and iniunctiōs, with al other Godly orders. Let vs confidre the scriptures of the holy ghost, whiche perswade & cōmaunde vs all obediently to be subiect: first & chiefly, to the kynges maiestie, supreme head ouer all, & next, to his honorable counsail, and to all other noble men, magistrates and officers, which by Gods goodnes be placed and ordered: for almightie God, is the onely
auctho^r

Of obedience.

aucthoꝝ and pꝛouider of thys fozenamed state and
oꝛdꝛe, as it is wꝛitten of God, in the boke of the pꝛo-
uerbes: through me, kynges do reigne: through me Prouer. viii.
counsaillors make iust lawes, through me, doo prin-
ces beare rule, and all iudges of the yearth execute
iudgement: I am louyng to them, that loue me.

Here let vs marke wel, & remembꝛe, that the high
power & aucthoꝛitie of kynges, with theyꝝ makynge
of lawes, iudgemētes, & officers, are the oꝛdinaun-
ces, not of man, but of God: & therfoꝛe is this woꝛd
(through me) so many tymes repeted. Here is also
well to be cōsidered and remembꝛed, that this good
oꝛdꝛe is appoynted of Gods wisdom, fauor, & loue,
specially foꝛ them that loue god, & therfoꝛe he saith:
I loue them, & loue me. Also, in the boke of wisdom Sapient. vi.
we may euidently learne, that a kynges power, au-
cthoꝛitie, & strength, is a greate benefite of God, ge-
uen of his great mercy, to the comfort of our greate
misery. Foꝛ thus wee rede there spoken to kynges. Sapient. vi.
Heare o ye kynges & vnderstand: learne ye & be iud-
ges of thendes of the yearth: geue eare ye, that rule
the multitudes: foꝛ & power is geuen you of & lord,
and the strength frō the highest. Let vs learne also
here by the intallible woꝛd of God, that kinges and
other supꝛeme & higher officers, are oꝛdeined of god
who is most highest, & therfoꝛe they are here diligē-
tly taught, to apply theselves, to knowledge & wise-
dom, necessary foꝛ the oꝛderynge of Gods people, to
their gouernaūce committed. And they be here also
taught by almighty God, that thei should rekno-
ledge themselves, to haue al their power & strength,
not frō Rome, but immediatly of god most highest.

R. ij.

We

Of obedience.

Deu. xxii.

We rede in the booke of Deuteronomy, þat al puniſhment perteineth to God, by this ſentēce: vengeance is mine, and I will reward. But this ſentence we muſt vnderſtā, to pertein alſo vnto þe magiſtrates, which do exerciſe Gods roume in iudgement & puniſhing, by good & godly lawes, here in yearth. And the places of ſcripture whiche ſeeme to remoue from among al chriſtian men, iudgement, puniſhment, or kylling, ought to be vnderſtand, that no mā (of his awne priuate aucthoritie) may be iudge ouer other may puniſh, or may kil. But we muſt refer al iudgement to god, to kynges & rulers, & iudges vnder the, which be gods officers, to erecute iuſtice, & by plain wordes of ſcripture, haue their aucthoritie & vſe of þe ſwourd, graūted frō god, as we are taught by S. Paule the dere & elect Apoſtle of our ſauioꝝ Chriſt, whō we ought diligētly to obeye, euen as we would obey our ſauioꝝ Chriſt, yf he wer preſent. Thus. S.

Roma. xiii.

Paule writeth to the Roma. Let euery ſoule ſubmit hymſelf, vnto the aucthoritie of the higher powers, for there is no power, but of God, the powers that be, be ordeined of God, whoſoeuer therfore reſiſteth the power, reſiſteth the ordinaunce of God, but they that reſiſt, ſhal receiue to theſelfes dampnacion: for rulers are not fearful to the that do good, but to the that do euill. Wilt thou be without feare of the power? Do well then, & ſo ſhalt thou be prayſed of the ſame: for he is the miniſter of God, for thy wealthe. But & if thou do that, whiche is euill, then feare, for he beareth not the ſwourde for naught, for he is the miniſter of God, to make vengeance on hym, that doth euill. Wherefore ye muſt nedes obey, not onely
for

Of obedience.

for feare of vengeaunce, but also, because of conscience, and euē for this cause paie ye tribute, for they are Gods ministers, seruyng for the same purpose.

Here let vs al learne of S. Paule, the elect vessel of God, & all persones hauing soules, (he excepteth none, nor exempteth none, neither priest, apostle, nor prophet, saith. s. Chryso.) do owe of boundē duetie, and euē in conscience, obedience, submission & subiection, to the hygh powers, which be constituted in aucthoritie by god, forasmuch as thei be gods liutenantes, Gods presidents, Gods officers, Gods commissioners, Gods iudges, ordeyned of God hymself, of whom onely thei haue al their power, and all their aucthoritie. And thesame. s. Paule threateneth no lesse pain, then euēlasting dāpnacion to al disobediēt persons, to al resisters, against this generall and cōmen aucthoritie, forasmuch as they resist not man, but God, not mānes deuise and inuencion, but Gods wisedō, Gods ordre, power, and aucthoritie. And here (good people) let vs all marke diligently, that it is not lawfull for inferior and subiectes, in any case to resist the superior powers: for. s. Paules wordes be playn, that whosoever resisteth, shall get to theselves dāpnacion: for whosoever resisteth, resisteth the ordinaunce of God. Our sauioz Chryste himself & his apostles, receiued many & diuerse iniuries of the vnfaithfull & wicked men in aucthoritie: yet we neuer rede, that thei, or any of the, caused any sedicion or rebellio agaynst aucthoritie. We rede oft, that they patiently suffered al troubles, veracions, slaunders, pangues, & paines, and death it self obediently, without tumulte or resistance. They comitted

ted

Of obedience.

Ihon. xix.

i. Peter. ii.

i. Peter. ii.

ted their cause to him, that iudgeth righteously, and prayed for their enemies hartely & earnestly. They knew that y^e aucthoritie of y^e powers, was Gods ordinaunce, & therfore bothe in their wordes & dedes, they taught euer obedience to it, and neuer taught, no: did the contrary. The wicked iudge Pilat sayd to Chyriste: knowest thou not that I haue power to crucifye the, and haue power also to lose the? Iesus answered: Thou couldest haue no power at all against me, except it were geue the fro aboue. Wherby Chyriste taught vs plainly, that euen the wicked rulers haue their power and aucthoritie from God. And therfore it is not lawfull for their subiectes, by force to resyst the, although they abuse their power; muche lesse then it is lawfull for subiectes to resiste their godly & christian princes, whiche do not abuse their aucthoritie, but vse thesame to Gods glory, & to the profyte and comoditie of Gods people. The holy apostle S. Peter comaundeth seruautes to be obedient to their masters, not onely, if they be good and gentle, but also, if they be euil and froward: affirmyng, that the vocation & callyng of Gods people, is to bee patient, and of the sufferynge syde. And there he bringeth in, y^e patience of our sauio: Chyrist to perswade obedience to gouernours, yea, although they be wycked and wrong doers. But let vs now heare S. Peter himself speake, for his awn wordes certifye best our conscience. Thus he vttereth them in his firste Epistle: Seruauntes obeye your Masters with feare, not onely, if they be good and gentle, but also, if they bee frowarde: for it is thanke worthy, if a man for conscience towarde God, suffereth

Of obedience.

reth grief, and suffreth w^{ro}ge vnderferued: for what
praise is it, when ye be beaten for your faultes, if ye
take it patiently, but whē ye do wel, if you then suf-
fre wrong, & take it patiently, then is there cause to
haue thāke of God: for hereunto verely were ye cal-
led. for so did Christ suffre for vs, leauyng vs an ex- i. Peter. ii.
ample, that we should folow his steppes. All these be
the very wordes of. s. Peter. s. Dauid also teacheth i. Reg. xiii.
vs a good lesson in this behalfe, who was many ty-
mes most cruelly & wrongfully persecuted of kyng
Saule, and many tymes also put in ieopardy and
dainger of his life, by kyng Saule & his people: yet
he neuer resysted, neither vled any force or violence
against kyng Saule, his mortall enemy, but did e-
uer to his liege Lorde & master kyng Saule, moste
true, most diligent, and most faithfull seruice. In so
muche, & when the lord God had geuē kyng Saule
into Dauides hādes in his awn caue, he would not
hurt him, when he myght without all bodily perill,
easily haue slain hym: no, he would not suffre any of
his seruaūtes, once to lay their handes vpon kyng
Saule, but prayed to god in this wise: lord, kepe me
from doyng that thyng vnto my master, the lordes
anoynted: kepe me that I laye not my hande vpon
him, seyng, he is & anoynted of the lord: for as tru-
ly as the lord liueth, (except the lord smyte him, or
except his day come, or that he go doun to warre, &
in battaill perishe) the Lorde be mercifull vnto me,
that I lay not my hand vpon the lordes anoynted.
And & Dauid mighte haue killed his enemy kyng
Saule, it is euidently proued, in the first boke of the
kynges, both by & cuttyng of & lap of Saules gar- i. Reg. xxiii.
ment,

Of obedience.

ment, & also by the playn cōfession of kyng Saule. Also another time (as it is mētioned in the same booke) whē the most bñmercifull, & most unkynd kyng Saule did persecute pooze Dauid, God did agayn geue kyng Saule into Dauides hādes, by castyng of kyng Saul & his whole army, into a dead slepe: so that Dauid and one Abisai with him, came in the night into Saules hoste, wher Saule lay slepyng, and his speare stacke in the ground at his hed. Then said Abisai vnto Dauid: God hath deliuered thyne enemy into thy hādes, at this tyme, now therfore let me smyte him once with my speare to the yearth, and I will not smyte him agayn the seconde tyme: meānyng thereby to haue kylled hym with one stroke, & to haue made him sure for euer. And Dauid answered, & sayd to Abisai, Destroy him not: for who cā lay his hādes on the lordes anoynted & be giltles? And Dauid said furthermoze: as sure as the lord liueth, the lord shal smite him, or his day shall come to dye, or he shall descend into battaill, & there perish. The lord kepe me frō layng my handes vpon the lordes anoynted. But take thou now the speare þ is at his head, & the cruse of water, & let vs go: and so he did.

Here is euidently proued, that we may not resyst, nor in any wayes hurt, an anoynted kyng, which is Gods liuetenaūt, becegerent, and highest minister in that countrey, where he is kyng. But peradventure, some here would saye, that Dauid in his awne defence, might haue killed kyng Saule lawfully, & with a safe conscience. But holy Dauid did knowe, that he might in no wise resist, hurt, or kyl, his soueraigne lord & kyng: he dyd knowe, that he was but

kyng

Of obedience.

king Saules subiect, though he wet in great fauor with God, & his enemy king Saule out of gods fauor. Therfore, though he wet neuer so much prouoked, yet he refused vtterly to hurt the lordes anoynted. He durst not, for offending God, & his awne conscience. (althought he had occasion & opportunitie) once lay his handes vpon Gods high officer & king, whō he did know to be a person reterued (for his office sake) onely to Gods punishmēt and iudgemēt. Therfore he prayeth so ofte, & so earnestly, & he laye not his handes vpon the Lordes anoynted. And by these .ii. exāples s. David (beyng named in scripture a man after Gods awne hart) geueth a general rule and lesson, to all subiectes in the world, not to resist their liege lord & king, not to take a sweard by their priuate aucthoritie, against their king, gods anoynted, who onely beareth the sweard, by gods aucthoritie, for the maintenaūce of the good, & for the punishmēt of & euil: who onely by Gods law, hath the vse of the swearde at his cōmaundemēt, & also hath all power, iurisdiction, regiment, & coercion, as supreme gouernor of all his realmes & dominions, and that, euen by the aucthoritie of god, & by gods ordinances. Yet another notable story & doctrine, is in the second boke of the kynges, that maketh also for this purpose. Whē an Amalechite, by king Saules awn cōsent & cōmaundemēt, had kylled kyng Saul, he wēt to David, supposing to haue had great thāke for his message, that he had killed Dauids mortall enemy, and therfore he made great hast, to tel to David the chaūce: bringyng with him kyng Saules crowne, that was vpon his hed and his bracelet

Psalm. lxxxi.
and, viii.

ii. Reg. i.

S. i.

that

Of obedience.

that was vpon his arme, to perswade his tidynge
to be true. But godly Dauid was so farr frō reioy-
sing at these newes, that immediatly he rēt his clo-
thes of his backe, he mourned & wepte, and sayde to
the messenger: how is it, that thou wast not afrayed,
to laie thy hādes on the lordes anoynted, to destroy
him: And by & by, Dauid made one of his seruaun-
tes to kil y messenger, sayng: thy bloud be ōn thine
awne hed, for thy awn mouth hath testified against
the, grauntynge y thou hast slain the Lordes anoynt-
ed. These examples being so manifest & euident, it
is an intollerable ignorance, madnesse, and wicked-
nesse for subiectes, to make any murmurynge, rebel-
lion, resistance, commocion or insurrection, agaynst
their moste dere & most dread soueraigne lorde and
kyng, ordeined and appoynted of Gods goodnesse,
for their cōmoditie, peace, and quietnes. Yet let vs
beleue vndoubtedly, (good christiā people) that we
may not obey Kynges, Magistrates, or any other,
(though thei be our awne fathers) if thei would cō-
maunde vs to do any thyng, contraty to Gods cō-
maundemētes. In such a case, we ought to say with
the Apostles: we must rather obeye God, then man.
But neuertheles in y case, we maye not in any wyse
resist violētly, or rebell against rulers, or make any
insurrection, sediciō, or tumultes, either by force of
armes, (or otherwaies) against the anoynted of the
Lord, or any of his appointed officers. But we must
in suche case, patiently suffre all wronges and iniu-
ries, referrynge the iudgement of oure cause onely to
God. Let vs feare y terrible punishmēt of almighty
God, against traitors, or rebellious persones, by
the

Of obedience.

the example of Chozé, Dathan, and Abiron, whiche repined and grudged against Gods Magistrates, and officers, and therfore the earth opened, & swallowed them vp a liue. Other for their wicked murdering, & rebellio, wer by a sodain fire sent of God vtterly consumed. Other for their froward behauiour to their rulers, & gouernors, Gods ministers, were sodainly stricken, with a foule leprosy. Other wer slinged to death, with wonderful straunge fiery serpentes. Other wer sore plagued, so that ther was killed in one day, the numbze of fourtene thousand and seuen hundzed, for rebellion agaynst them, whō God had appoynted to be in aucthoritie. Absalon also, rebelling against his father king Dauid, was punished with a straunge and notable death.

And lette no man thynke, that he can escape unpunished, that comitteth treason, conspiracy, or rebellion, agaynst his souereigne Lorde the Kynge, though he commit thesame neuer so secretly, either in thought, woorde, or dede: neuer so priuely, in hys priue chambze, by hymselfe, or openly communicatyng, and consultyng with other: For treason will not be hid: treason will out at the length. God will haue that moste detestable vice, bothe opened and punished, for that it is so directly against hys ordinance, and agaynst hys hygh principall iudge, and anoynted in pearth. The violence and iniury, that is committed against aucthoritie, is comitted agaynst God, the common weale, and the whole realme, whiche God wyll haue knowen, and condignely punished, one way or other. For it is notably wrytten of the Wiseman in Scripture, in the boke

S.ii. called

Numc. xi.

Numc. xii.

Numc. xxi.

Numc. xvi.

ii. Re. xv. ii.

Of obedience.

Eccle. 3.

called Ecclesiastes: wishe the kyng no euill, in thy thought, or speake no hurt of hym in thy priuy chābyze: for a byrde of the aire shall betraye thy voyce, and with her fethers, shall she bewraye thy wordes. These lessons & exāples are writē for our learnyng.

Let vs al therfore feare the molte detestable vice of rebellio, euer knowyng and remembryng, that he that resisteth commō aucthoritie, resisteth God and his ordinaunce, as it may be proued by many other mo places of holy Scripture. And here let vs take hede, that we vnderstād not these, or suche other like places (whiche so streightly commaunde obedience to superiours, and so streightly punisheth rebellion, and disobedience to thesame) to be meant in any cōdicio of the pretended power of the bishop of Rome. For truely the scripture of God alloweth no suche vsurped power, full of enormities, abusions & blasphemies. But the true meanyng of these, and suche places, be to extol and set furthe, Gods true ordinaunce, and y^e aucthoritie of Gods anointed kynges, and of their officers appoynted vnder them.

And concernyng the vsurped power of the bishop of Rome, which he most wrongfully chalengeh, as the successor of Christe, & Peter: we maye easely perceiue, how false, feined, and forged it is, not onely in that, it hath no sufficient grounde in holy scripture, but also by the fruites and doctrine therof. For our sautor Christ, & s. Peter teacheth most earnestly and agreably obedience to kynges, as to the chief, & supreme rulers in this world, next vnder God: but the bishop of Rome teacheth immunities, priuiledges, exempciōs, and disobedience, molte clearly agaynst
Christes

Of obedience.

Christes doctrine and s. Peters, He ought therefore rather to be called Antichriste, & the successor of the Scribes & Phariseis, then Christes vicar, or s. Peters successor: sayng, that not only in this poynt, but also in other weightie matters of Christian religiō, in matters of remission of synnes, & of saluacion, he teacheth so directly agaynst, both s. Peter & agaynst our sauioz Christe: Who not onely taught obediēce to kynges, but also practised obedience, in their cōuersaciō & liuyng. For we rede, that they both payed tribute to the kyng. And also we rede, that the holye Math. xvii. virgyn Mary, mother to our sauioz Christ, and Jo- Luk. ii. seph, who was taken for his father, at the emperors cōmaundemente, went to the citie of Dauid, named Bethleem, to be taxed emōg other, & to declare their obedience, to the magistrates, for Gods ordinaunces sake. And here let vs not forget y^e blessed virgin Maries obedience: for although, she was highly in Gods fauor, and Christes naturall mother, & was also great with chylde that same time, & so nigh her trauaile, that she was deliuered in her iourney: yet, she gladly without any excuse or grudgyng (for cōscience sake) did take that cold & foule winter iourney, beyng in the meane ceason so pooze, that she lay in the stable, and there she was deliuered of Christ. And according to the same, lo, how s. Peter agreeth, writing by expresse wordes, in his first Epistle: sub- 1 Pet. ii. mit your selves, (saith he) vnto kinges, as vnto the chief heddes, or vnto rulers, as vnto them, that are sent of hym, for the punishment of euill doers, & for laude of thē that do well, for so is the wil of God. I neede not to expōūd these wordes, they be so plain of S. iij. them

Of obedience.

thēselfes. **S.** Peter doth not say: submit your selves vnto me, as supreme hed of the Church, neither he saith, submit your selves frō time to tūne, to my successors in Rome: but he saith, submit your sels vnto your kyng, your supreme head, and vnto those, that he appoynteth in aucthoritie vnder hym. For that ye shal so shew your obedience, it is the wil of God. God will that you be in subiection to your hed and king. That is Gods ordinaunce, Gods cōmaundement, & Gods holy will, that the whole body of euery realme, and al the membres & partes of thesame, shalbe subiect to their hed, their kyng, and that (as **S.** Peter writeth) for the Lordes sake: and (as **S.** Paule writeth) for consciēce sake, and not for feare onely. Thus we learne by the worde of God, to yeld to oure kyng, that is dewe to oure kyng, that is, honor, obedience, paymentes of dewe taxes, customes, tributes, subsidies, loue and feare. Thus we knowe partly our bounden dueties to commō aucthoritie: nowe let vs learne to accomplishe thesame. And let vs moſte instauntly and hartely praye to God, the onely aucthor of all aucthoritie, for all them that be in aucthoritie, according as **S.** Paule willeth, writing thus to Timothe, in his first Epistle: I exhort therfore, that aboue all thynges, prayers, supplications, intercessions, and geuing of thankes be doen for all men, for kynges, and for all that bee in aucthoritie, that we maye liue a quiete and a peaceable life, with al godlines and honestie: for that is good, and accepted in the sight of God our sauioz. Here **S.** Paule maketh an earnest and an especiall exhortacion, concernyng geuyng of thankes, and praier for kynges

i. Pet. ii.
Roma. xiii.

Matth. xxi.
Roma. xiii.

i. Timo. ii.

Of obedience.

kynges and rulers, sayng: aboue al thynges, as he might say, in any wise principally & chiefly, let prayer be made for kynges. Let vs hartely thake God for his greate and excellent benefite and prouidēce, cōcernyng the state of kynges. Let vs pray for the, that they may haue Gods fauor, and Gods protection. Let vs pray, that they may euer in al thynges haue God before their eyes. Let vs pray, that they may haue wisdom, strength, iustice, clemēcie, zeale to Gods glory, to Gods veritie, to christian soules, and to the common wealth. Let vs praye, that they maye rightly vse their swourde and aucthoritie, for the maintenaunce & defence of the catholique faith, contened in holy scripture, and of their good and honest subiectes, and for the feare and punishment of the euill and vicious people. Let vs praye, that they may faithfully folowe the moſte faithfull kynges and capitaines in the Bible, Dauid, Ezechias, Iosias, & Moſes, with ſuch other. And let vs praye Judith. v. for our ſelves, that we maye liue Godly, in holy and chriſtia cōuerſaciō: ſo we ſhal haue God of our ſide. And then let vs not feare, what man can do againſt vs: ſo we ſhall liue in true obedience, bothe to oure moſte mercifull kyng in heauen, and to oure moſte Chriſtian kyng in earthe: ſo ſhall we pleaſe God, and haue the excedynge benefite, peace of conſciēce, reſte and quietneſſe here in this worde, & after thys lyfe, we ſhall enioye a better lyfe, reſt, peace, and the eternal bliſſe of heauē: whiche he graunt vs all, that was obedient for vs al, euē to the death of the croſſe Jeſus Chriſt: to whom with the father, and the holy ghoſt, be al honoz & glozy, bothe now & euer. Amen.

Am

An homelie of whozedo- me and vncleennesse.



Although, there want not (good chri-
stian people) great swarms of vices,
worthy to be rebuked. (vnto such decay
is true godlynes & vertuous liuinge
now come) yet aboue other vices the
outragious seas of adultery, whoze-
dome, fornicacion, and vncleennesse, haue not onely
braсте in, but also ouerflowed, almoste the whoole
worlde, vnto the greate dishonor of God, the exce-
dyng infamie of the name of Christ, the notable de-
cay of true religion and the vtter destruction of the
publique wealthe: and that so abundantly, that thro-
ugh the customable vse thereof, thys vice is growen
into suche an height, that in a maner among many,
it is compted no sin at all, but rather a pastyme, a
dalliaunce, and but a touche of youthe, not rebuked
but winked at, not punyshed, but laughed at: wher-
fore it is necessarye at this presente, to entreat of the
syn of whozedom, and fornicacion, declarynge vnto
you, the greatnes of this syn, and how odious, hate-
full, and abhominable it is, and hath alwaye been
reputed, before God and al good men, and how gre-
uously it hath been punished, bothe by the lawe of
God, and the lawes of diuerse princes. Again, to
shewe you certayne remedies, whereby ye maye,
(through the grace of God) eschew this moste dete-
stable synne of whozedom and fornicacion, and lead
youre lyses, in all honestie and cleannesse. And that
ye maye perceiue, that fornicacion, and whozedome
are

Against adultery.

are (in the sight of God) moſte abhominable ſynnes; ye ſhall call to remembraunce this commaundement of **GOD**: thou ſhalte not commit adultery: by the **Exod. xx.** whiche woorde adultery, although it bee properly vnderſtande, of the vnlawful commixcion of a married manne with any woman beſide his wife, or of a wife, with any man beſide her huſbande: yet thereby is ſignified alſo, all vnlawfull uſe of thoſe partes, whiche bee ordeined for generacion. And this one commaundement (forbidding adultery) dooth ſufficiently painte, and ſette out before our eyes, the greatneſſe of this ſynne of whozedome, and manifeſtly declareth, how greatly it ought to bee abhorred of all honeſt and faithfull perſones. And that none of vs all, ſhall thynke hymſelfe excepted from this commaundement, whether we be old, or young, married, or vnmarried, man, or woman, heare what God the father ſaith, by his mooste excellent **Prophete Moſes**: there ſhal bee no whore, among the daughters of **Iſraell**, nor no whoremongers, among the ſonnes of **Iſraell**. **Deute. xxi.**

Here is whozedome, fornicacion, and all vnclenneſſe forbidden, to all kyndes of people, all degrees, and all ages, without excepcion. And that wee ſhall not doubt, but that this precept pertaineth to vs in deede: heare what **Chriſte** (the perfecte teacher of all trueth) ſaith in the newe Teſtament: ye haue heard **Matth. v.** (ſaith Chriſte) that it was ſaied to theim of the old tyme: thou ſhalte not commit adultery: but I ſaie vnto you, whoſoeuer ſceth a womā to haue his luſt of her, hath committed adultery with her all ready in his harte. Here our ſauior **Chriſte**, doth not onely

C. J. confirme

Against adultery.

confirm and stablish the lawe agaynste adultery, geuen in the olde Testament of God the father, by his seruaunt Moses, and make it of full strength, continually to remain among the professors of his name in the newe lawe: But he also (condempnyng the grosse interpretacion of the Scribes and Phariseis, whiche taught, that the aforesaid commaundement onely required to abstain from the outward adultery, and not from the filthie desires and vnpure lustes) teacheth vs an exacte and full perfection of puritie and cleanness of life, bothe to kepe our bodies vndefiled, and our hartes pure and free from all euill thoughtes, carnall desires, and fleshly consentes. Howe can wee then bee free from this commaundement, where so greate charge is laied vpon vs: Maie a seruaunt do what he will in any thyng, hauyng a commaundement of his master to the contrary: Is not Christe our Master: Are not wee his seruauntes: Howe then maie wee neglecte our Masters will, and pleasure, and folowe oure awne will and phantasie: Ye are my frendes (saith Christe) if you kepe those thynges, that I commaunde you. Howe hath Christe our Master commaunded vs, that we should forsake all vncleannesse, and lecherie, bothe in body and spirite: this therfore must we do, if we loke to please GOD. In the Gospell of saint Matthewe, we reade that the Scribes and Phariseis, were greuously offended with Christe, because his disciples did not kepe the traditions of the fore fathers: for thei washed not their handes, when thei went to diner or supper, and among other thynges, Christ answered, and saied: heare and vnderstand: not

Jhon. xv.

Matth. xv.

Matth. xv.

Against adultery.

not that thyng, whiche entereth into the mouthe de- Matthe. xv.
fileth the man, but that, whiche commeth out of the
mouthe, defileth the man. For those thinges, whiche
procede out of the mouthe, come furth from the hart
and thei defile the man. For out of the hart, procede
euill thoughtes, murders, breakyng of wedlocke,
whoredome, thestes, false witnes, blasphemies: these
are the thynges, whiche defile a man. Here maie we
se, that not onely murder, theste, false witnes, & blas-
phemie, defile men: but also euill thoughtes, brea-
kyng of wedlocke, fornicacion, and whoredome.

Who is now of so litle witte, that he will esteeme Ihon. xiii.
whoredome, and fornicacion, to bee thynges of smal Titus. i.
importaunce, and of no waight befoze God? Chryste
(whiche is the truthe and cannot lye) saith, that e-
uill thoughtes, breakyng of wedlocke, whoredome,
and fornicacion, defile a manne, that is to saie, cor-
rupte bothe the body and soule of manne, and make
theim, of the Temples of the holy Ghoste, the filthy
dunghill, or dungeon of all vncleane spirites, of the
Mansion of GOD, the dwellyng place of Sa-
than. Agayne, in the Gospell of saincte Ihon, when Ihon. viii.
the woman taken in adultery, was broughte vnto
Chryste, saied not he vnto her: Go thy waie and
synne no more: Dooth not he here call whoredome
synne? And what is the rewarde of synne, but euer- Roma. vi.
lastyng death? If whoredome bee synne, then is it
not lawfull for vs to commit it. For, S. Ihon saith: I. Ihon. iiii.
he that comitteth synne, is of the deuill. And our sa- Ihon. viii.
uior saith, every one that committeth syn, is the ser- Roma. vi.
uaunt of syn. If whoredome had not been syn, surely
S. Ihon Baptist, would neuer haue rebuked kyng

C. ij. Perode,

Against adultery.

Herode, for takyng his brothers wife: but he tolde him plainly, that it was not lawfull for him, to take his brothers wife. He wynked not at the whozedom of Herode, although he wer a kyng of greate power but boldely reproued hym, for his wicked and abhominable liuyng, although for thesame he lost his hedde. But he would rather suffre deathe (then see **GOD** so dishonored, by the breakyng of his holy precept) then to suffre whozedom to be vnbuked, euen in a kyng. If whozedom had been but a payme, a daliaunce, and a thyng not to bee passed of (as many coumpt it now a daies) truely, Jhon had been moze then twyse madde, if he would haue had the displeasure of a king, if he would haue been cast into prizon, and lost his hedde for a trifle. But Jho knewe right well, how filthy, stynkyng, and abhominable, the synne of whozedom is, in the sight of **GOD**, therefore would not he leaue it vnbuked, no, not in a kyng. If whozedom bee not lawfull in a kyng, neither is it lawfull in a subiect. If whozedom bee not lawfull in a publique officer, neither is it lawfull in a priuate persone. If it bee not lawfull, neither in kyng, nor subiecte, neither in commō officer, nor priuate persone, truely, then is it lawfull in no man, nor woman, of whatsoeuer degree, or age thei bee. Furthermore, in the Actes of the Apostles, we reade, that when the Apostles and Elders, with the whole congregacion, were gathered together to pacifie the hartes of the faithfull dwelllyng at Antioche, (whiche were disquieted through the false doctryne, of certain Jewishe preachers) thei sente worde to the brethren, that it semed good to the ho-
ly

Against adultery.

ly ghost, and to them, to charge them with no more, then with necessary thynges: emōg other, thei willed them to absteyn from Idolatry, and fornicacion, fro which (said thei) if ye kepe your selves, ye shal do wel.

Note here, how these holy and blessed fathers of Christes Church, would charge the congregacion with no mo thynges, then wer necessary. Marke also, how emong those thynges, from the whiche thei commaunded the bzethren of Antioche to absteyn, fornicacion and whozedom is numbred. It is therfore necessary, by the determinacion and consent of the holy ghost, and the apostles and elders, with the whole congregacion, that, as from Idolatry and supersticion: so likewise we must absteyn from fornicaciō and whozedom. Is it necessary vnto saluaciō to absteyn from Idolatry? So is it, to absteyn from whozedom. Is there any nigher waie, to leade vnto dampnacion, then to bee an Idolater? No, euen so, neither is there a nerer waie to dampnacion, then to be a fornicator, and an whozemonger.

Now, where are those people, whiche so lightly esteeme breakyng of wedlocke, whozedom, fornicaciō and adultery? It is necessary, saith the holy ghost, the blessed Apostles, the elders, with the whole congregacion of Christ: it is necessary to saluacion (saie the) to absteyn from whozedō. If it bee necessary vnto saluacion, then wo be to them, whiche neglectyng their saluacion, geue their myndes to so filthye, and stinkyng sinne, to so wicked vice, to suche detestable abhominacion. But lette vs heare, what the blessed Apostle saint Paule saith to this matter. Wrytyng to the Romaines, he hath these wordes: Let vs cast

C. iij.

awaie

Rom. xviij.

Against adultery.

Roma. xiii.

Ihon. iii.

Matth. xiii.

Roma. viii.

i. Corin. vi.

awate the woorkes of darkenes, and put on the armours of light. Let vs walke honestly as it wer in the daie tyme, not in eatyng and drynkynge, neither in chambrynges and wantonnesse, neither in striefe and enuiyng, but put ye on the Lorde Iesus Christ, and make not prouision for the fleshe, to fulfill the lustes of it. Here the holy Apostle exhorteth vs to caste awate the woorkes of darkenesse, whiche (emög other) he calleth gluttonous eatyng, drynkynge, chāberyng and wantonnesse, whiche all are ministeries vnto that vice, and preparacions to induce & bring in, the filthy synne of the fleshe. He calleth theim the deedes and woorkes of darkenes, not onely because thei are customably dooen in darkenesse, oz in the night tyme, (for euery one that doth euill, hateth the light, neither commeth he to the light, least his woorkes should be reproued) but that thei lead the right waie vnto that bitter darkenesse, where wepyng and gnashyng of teethe shalbee. And he saith in another place of the same Epistle: Thei that are in the fleshe, cannot please GOD. We are debtors to the fleshe, not that wee should liue after the fleshe, for if ye liue after the fleshe, ye shall dye. Agayn he saith, flye from whoredome, for euery synne that a manne committeth, is without his bodye, but whosoever committeth whoredome, synneth against his awne body. Dooe ye not knowe, that youre membres are the Temple of the holy Ghoste, whiche is in you, whom also ye haue of GOD, and ye are not youre awne? For ye are derely bought: glorifie GOD in your bodies. &c. And a litle before, he saith: Dooe ye not knowe, that your bodies are the membres of Christe?

Against adultery.

Christe? Shall I then take the members of Christ; and make them the members of an whore? God forbid. Do ye not knowe that he, whiche cleueth to an whore, is made one body with her? There shalbee two in one flesh (saith he): but he that cleueth to the lord, is one spirite. What Godly reasons doth the blessed apostle s. Paule bryng furth here, to dissuade vs from whoredome, and al vncleennesse? Your members (saith he) are the Temple of the holy Ghost: whiche, whosoever doth defile, God wil destroy him as (saith s. Paule. If we be the Temple of the holy Ghost, how vnslittynge then is it, to driue that holy spirite fro vs, through whoredome, and in his place to set the wicked spirites of vncleennesse and fornicacion, and to be ioyned, and do seruice to them? Ye are derely bought (saith he) therefore glorifie God in your bodies. Christ that innocent lambe of God, hath bought vs, from the seruitude of the deuil, not with corruptible gold and siluer, but with his most precious and dere harte bloudde. To what intente? That wee should fall again vnto our olde vncleennesse, and abhominable liuyng? Naie verely: But that wee should serue hym, all the daies of our life, in holinesse, and righteousness: that we should glorifie hym in our bodies, by puritie and clenness of life. He declareth also, that our bodies are the members of Christe. How vnseemely a thyng is it then, to cease to bee incorporate and one with Christe, and through whoredome to be ioyned, and made all one with an whore? What greater dishonor, or iniurie can we do to Christ, then to take awaie from hym, y members of his body, and to ioyne them to whores, Devils,

1. Corin. vi.

1. Peter. i.

Luke. i.

Esaie. lxxviii.

Against adultery.

deuils, and wicked spirites? And what more disho-
noure can we do to our selves, then through vnclen-
nesse, to lose so excellent a dignitie and fredome, and
to become bonde slaues, and miserable captiues, to
the spirites of darkenesse? Lette vs therefore consi-
dye, first the glozy of Chyste, and then our state, our
dignitie and fredome, wherein God hath set vs, by
geuyng vs his holy spirite, and lette vs valeauntly
defende thesame, against Sathan, and all his craf-
tie assautes, that Chyste maie bee honored, and that
we loose not our libertie, but still remain in one spi-
rite with hym.

Ephe. v.

Moreouer, in his Epistle to the Ephesians, the
blessed Apostle willeth vs, to bee so pure, and free,
from adultery, fornicacion, and all vnclennesse, that
we not once name them emong vs (as it becommeth
sainctes) nor filthinesse, nor foolishhe talkyng, nor te-
styng, whiche are not comely, but rather geuyng
of thanks. For this ye knowe (saith he) that no
whoremonger, either vncleane person, or coueteous
persone, (whiche is an Idolater) hath any inheri-
taunce in the kyngdome of Chyste, and God. And
that we should remembre to bee holy, pure, and free
fro all vnclennesse: the holy Apostle calleth vs sain-
ctes, because we are sanctified, and made holy in the
bloud of Chyste, through the holy ghoſte.

*Galath. v.
i. Corin. vi.*

i. Peter. i.

Now, if we bee sainctes, what haue we to do with
the maners of the Heathen? Saincte Peter saith:
as he, whiche called you, is holy, euen so, bee ye holy
also, in all your conuersacion, because it is written:

Leui. xi. 9 xix.

Be ye holy, for I am holy. Hetherto haue we heard
how greuous a synne, fornicacion, and whoredome

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is, and howe greatly God doth abhorre it, throughout the whole scripture. Howe can it any other wyse be, then a synne of moſte abhominacion, ſeyng it once may not be named cmonge the chriſtians, muche leſſe, it may in any poynt be committed. And ſurely, if we would weyge the greatnes of this ſynne, and conſydre it in the right kynde, we ſhoulde fynde the ſynne of whozedom, to be that moſt fylthy lake, foule puddle, and ſynkyng ſynke, wherinto all kyndes of ſynnes, and euils flow, wher alſo, they haue their reſtynge place, and abydinge.

For hath not the adulterer a pryde in hys whozedome, as the Wiſemā ſayerh: They are glad when they haue done euyl, and reioyſe in thinges that are ſtarke naught. Is not the adulterer alſo ydle, and delighteth in no godly exerciſe, but onely in that his moſt filthy, and beaſtly pleaſure? Is not his minde abſtracte, and bitterlye drawen awaye, from all vertuous ſtudies, and fructeful labours, and onely gyuen to carnall imaginacions? Doth not the whozomonger geue his mynde to glottonye, that he maye be the moze apte, to ſerue hys luſtes, & carnall pleaſures? Doeth not the adulterer geue hys mynde to couetouſnes, and to pollyng and pillpng of other, that he maye be the moze able to mainteyne his harlottes and whozes, and to contynue in hys filthye, and vnlawfull loue? Swelleth he not alſo with enuye, agaynſt other, fearynge that his pryde ſhoulde be allured, and taken awaye from hym? Agayne, is he not yrcfull, and replenished with wrath and diſpleaſure, euen agaynſte his beſte beloued, if at any tyme, his beaſtly and deuppliſhe requeſte be letted?

U. ſ.

what

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what synne or kynde of synne is it, that is not toynded with fornicacion and whozedome? Is it a monstre of manye heades: It recepueth all kyndes of vices, and refuseth all kyndes of vertues. If one seuerall synne bryngeth dampnacion, what is to be thought of that synne, which is accompanied with all euyls, and hath waytynge on it, whatloeuere is hatefull to God, dampnable to man, and pleasunt to Sathan?

Great is the dampnacion, that hangeth over the heades of fornicatours, and adulterers. What shal I speake of other incommodities, which issue, and flowe out of this stinkyng puddell of whozedome? Is not that treasure, which befoze all other, is most regarded of honest persons, the good fame and name of man and woman, losse thzough whozedome? What patrimony, what substance, what goodes, what riches, doth whozedome shortly consume and brynge to naught? What valiauntes and strengthe, is many times made weake, and destroyed with whozedome? What wyt is so fyne, that is not doted and defaced thzough whozedome? What beautye (althoughe it were neuer so excellent) is not obscured thzough whozedome?

Is not whozedome an enemye to the pleasaunte flour of yowth: and bringeth it not gray heares and olde age, befoze the tyme? What gyft of nature (althoughe it were neuer so precious) is not corrupted with whozedome? Come not the freche pockes, with other diuerse diseases of whozedome? From whence come so many bastardes and misbegotten children, to the hyghe displeasure of God, and dishonoure of holy

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holy wedlocke, but of whoredome? How many consume all their substance and goodes, and at the laste falle into suche extreme pouerty, that afterward they steale, and so are hanged through whoredome? What contencion and manslaughter commeth of whoredome? How many maydens be deflowred, how many wyfes corrupted, howe many wydowes despyled, through whoredome? How much is the publique weale impoueryshed, and troubled through whoredome? How much is Gods worde contempned and depaured by whoredome & whoremongers? Of this vice, commeth a great parte of the diuorces, whiche (now a dayes) be so comonly accustomed and vled, by mens priuate auctoritie, to the great displeasure of God, and the breache of the most holy knotte and bonde of matrimonye. For when this most detestable sinne is once crept into the breauste of the adulterer, so that he is entangled with vnlawfull, and vnchaste loue, streyghtwayes, hys true and lawfull wyfe is despyced, her presence is abhoyred, her companye styneketh, and is lothsome, whatsoeuer she doth, is despyled, there is no quietnes in the house, so longe as she is in sight: Therefore to make shorthe tale, muste she awaye, for her husbände can brooke her no lenger. Thus through whoredome, is the honest and innocent wyfe put awaye, and an harlot receiued in her stede: and in lyke sorte, it happeneth many tymes in the wyfe, towarde her husbände. O abhominacion? Christ oure saulour, very God and man, comynge to restore the lawe of hys heauenly father, vnto the righte sense, vnderstandinge, & meanyng, (among other thinges) refour-

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Math. xix.

med the abuse of this law of God. For where as the Jewes bled, of a long sufferance, by custome, to put away their wyfes at their pleasure, for euery cause: Christ correctyng that euyl custome, did teache that if any man put away his wyfe, & marieth an other, for any caule, except onely for adultery, (which then was death by the law) he was an adulterer, and forced also hys wyfe so diuorced, to comitte adulterye, if she were ioyned to any other man: & the man also, so ioyned with her, to comitte adultery.

In what case then are those adulterers, which for the loue of an whoze, put away their true and lawfull wyfe, againste all lawe, ryght, reason, and conscience? O, dampnable is the state wherin they stande, Swifte destruction shall fall on them, if they repent not, and amende not: for God wyll not euer suffer holy wedlocke, thus to be dishonoured, hated and deipycd. He will once punishe this carnal and licencious maner of liuing, and cause, that his holy ordinaunce shalbe had in reuerence, and honoure.

Heb. iii.

Heb. iii.

For surely, wedlocke (as the Apostle saith) is honorable amonge all men, and the bed undefyled: But whoremongers and fornicatours, God wyll iudge, that is to saye, punishe and cōdemne. But to what purpose is this labour taken, to describe, and set furth the greatnes of the synne of whoredome, and the incommodities that issue and flowe out of it, seynge that breath and tounge shall soner fayle any man, then he shall, or maye be able to set it out, according to the abhominacion and haynousnes thereof? Notwithstandynge thys is spoken to the entent, that all men shoulde flee whoredome, and lyue
in the

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In the feare of God. God graunt, that it maye not
be spoken in bayne. Now wyl I declare vnto you
in orde, with what greuous punishmentes, God in
tymes passe, plagued adulterye: and howe certayne
worldly Princes also, dyd punishe it, that ye maye
perceauie, that whozedom and fornicaciō be synnes,
no lesse detestable in the sight of God, & of all good
men, then I haue hytherto vttered. In the fyrst bo- Gene. vi.
oke of Moyses we reade, that when mankynd began
to be multiplied vpon the yearth, the men and wo-
men gaue their myndes so greatlye to carnall de-
lectacion, and fylthy pleasure, that they lyued with-
out all feare of God. God seynge this their beastlye
and abhominable liuyng, and perceyuyng that
they amended not, but rather encreased dayly more
and more, in their synfull and vncleane maners, re-
penteth that he euer had made man: and to shewe
how greatly he abhorred adultery, whozedom, for-
nicacion, and all vncleannes, he made all the foun-
taines of the depe yearth, to burst out, and the flus-
ses of heauen to be opened, so that the rayne came
downe vpon the yearth, by the space of forty dayes,
and forty nyghtes, and by thys meanes, destroyed
the whole world, and all mankynde, eighte persons
onely excepted, that is to saye, Noe, the preacher of
righteousnes (as Sainct Peter calleth hym) and
his wyfe, his thre sonnes, and their wyfes. What
a greuous plague, dyd God cast here vpon all ly-
uyng creatures, for the synne of whozdom: For the
which, God toke vengeance, not onely of man, but
also of beastes, foules, and all lyuyng creatures.
Man slaughter was committed before, yet was not Gene. iiii.
U. iij. the

Against adultery.

the worlde destroyed for that, but for whoredome, all the worlde (fewe onely excepte) was ouerflowed with waters, and so perished: An example worthe to be remembred, that ye maye learne to feare **GOD**.

Gene. xix.

We reade agayne, that for the fylthye synne of vncleannes, Sodome and Gomorre, and the other cyties nyghe vnto them, were destroyed, with fyre and byrmstone from heauen, so that there was neither man, woman, chylde, nor beaste, nor yet anye thyng that grewe vpon the yearth, there lefte vndestroyed. Whose harte trembleth not at the hearynge of this hystorie? Who is so drowned in whoredome and vncleannes, that wil not now for euer after, leaue this abhominable liuyng, seyng that God so greuouly punysheth vncleannes, to rayne fyre and byrmstone from heauen, to destroye whole cyties, to kyll man, woman, and chylde, and all other liuyng creatures there abydyng, to consume wyth fyre, all that euer grewe: what can be moze manifest tokens of Gods wraathe and vengeance against vncleannes, and impuritie of lyfe? Marke this hystorie, (good people) and feare the vengeance of

Gene. xlii.

God. Do we not reade also, that **GOD** dyd smyte Pharao, and his house, with great plagues, because that he vngodly despyred Sara, the wyfe of Abrahams.

Gene. xx.

Lykewyse reade we of Abimelech, kynge of Gerar, although he touched her not by carnal knowledge. These plagues and punyshmentes, did God caste vpon fylthye and vncleane persones, before the law was geuen, (the lawe of nature onely reynyng in the hartes of men) to declare, howe greate loue

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loue he had to matrimonye: and agayne, howe muche he abhorred adulterye, fornicacion, and all vncleannes. And when the lawe that forbade whozedomme, was geuen by Moyses to the Jewes, dyd not God commaunde, that the transgressours thereof, shoulde be put to death? The wordes of the lawe be these: Who so comitteth adulterye with anye mans wyfe, shal dye the death, bothe the man and the woman, because he hath broken wedlocke wth hys neighbours wyfe. In the lawe also it was comaunded, that a damosell and a man taken together in whozedomme, shoulde be both stoned to death. In another place we also reade, that God commaunded Moyses, to take all the heade rulers, and princes of the people, & to hang them vpon gybbets openly, that euery man might see them, because they eether committed, or dyd not punishe whozedom. Agayne, dyd not God sende suche a plague emonge the people, for fornication and vncleannes, that they dyed in one daye, thye and twenty thousande? I passe ouer for lacke of tyme, many other histories of the holy Byble, which declare the greuous vengeance, and heauy displeasure of God, agaynste whozomongers, and adulterers. Certes, this extreme punishment appoynted of God, sheweth euidently, how greatly God hateth whozedom. And let vs not doubt, but that God at thys present, abhorreth all maner of vncleannes, no lesse then he did in the olde lawe: and wyl vndoubtedly punishe it, both in this worlde, and in the worlde to come. For he is a God, that can abyde no wyckednes: therefore oughte it to be eschewed of all, that tendre the glozyc of God,
and

Against adultery.

and the saluacion of theyr awne soules.

i. Cor. ii. r.

Sainct Paule saith: all these thynges are writ-
ten for oure example, and to teache vs the feare of
God, and the obedience to his holy lawe. For if God
spared not the naturall bꝛanches, neither will he
spare vs, that be but grafted, if we commit lyke of-
fence. If God destroyed many thousandes of peo-
ple, many cyties, yea the whole worlde, for whoꝛe do-
me, let vs not flatter oure selves, and thinke we shal
eschape free, and without punishment. For he hath
promised in hys holy lawe, to sende moste greuous
plagues vpon them, that transgresse his holy com-
maundementes. Thus haue we hearde, howe God
punisheth the synne of adulterye: let vs nowe heare
certaine lawes, which the cyuile Magistrates deuise
d, in diuers countreys, for the punishment therof:
that we maye learne, howe vncleannes hath euer bene
detested in all well ordered cyties and comon weal-
thes, and amonge all honeste persons. The lawe e-
monge the Lepzeians was this, that when any were
taken in adulterye, they were bound and caried thre
daies through the cytie, and afterward, as longe as
they lyued, were they despiced, and with shame and
confusion reputed, as persones desolate of all ho-
nestye. Amonge the Locreusians, the adulterers
had bothe theyr eyes thrust oute. The Romayns
in tymes paste, punished whoꝛedome, sometyme
by fyre, sometyme by swourde. If a man amonge
the Egyptians had bene taken in adulterye, the
lawe was, that he shoulde openly in the presence of
all the people, be scourged naked with whippes, vn-
to the numbꝛe of a thousande strypes. The woman
that

Lawes deuise
d for punish-
ment of whoꝛ-
edome.

Agaynst adultery.

that was take with hym, had her nose cut of, where-
by she was knowen euen after, to be an whoze, and
therfore to be abhorred of all men. Among the Ara-
bians, they that were taken in adulterye, had theyr
heades stricken from their bodyes. The Athenians
punished whoredome by death in lyke maner. So
lykewyse dyd the Barbarous Tartarians. Among
the turkes euen at thys day, they that bee taken in
adultery, bothe man & woman, are stoned streighte-
wayes to death, without mercy. Thus se we, what
godly actes were deuised in tymes paste of the high
powers, for the puttyng awaye of whoredome, & for
the mainteynyng of holy matrimony, & pure couer-
saciō. And the aucthors of these actes, were no chri-
stians, but heathen: yet were they so enflamed with
the loue of honestye, and purenes of lyfe, that for the
maintenaunce & conseruaciō of that, they made godly
statutes. suffering neyther fornicaciō, nor adultery,
to reigne in their realmes, unpunished. Christ sayde
to the people: The Sniuites shall ryle at the iud-
gement, with thys naciō, (meanyng the vnfaithful
Iewes) and shal condempne them. For they repēted
at the preachyng of Jonas, but beholde (sayeth he)
a greater thē Jonas is here, (meanyngc hymselfe), &
yet they repent not. Shall not (thynke you) likewise
the Locreusians, Arabians, Athenians, with suche
other, ryle vp at the iudgement, and condempne vs,
for asinuche as they ceased from whoredome, at the
commaundement of man, and we haue the law and
manifest pceptes of God, and yet forsake we not
our filthy conuersacion? Truly, truly, it shalbe ea-
sier at the daye of iudgement, to these heathen, then

Luke. xi

E. s.

to vs

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to vs, except we repent and amende. For althoughe death of body, semeth to vs a greuous punishment in this worlde for whozedome: yet is that payn nothinge, in comparison of the greuous tormentes, whiche adulterers, fornicatours, and all vnclane persons, shall suffer after thys lyfe. For all suche shalbe excluded, & shut out of the kingdome of heauen, as **S. Paule** saith: Be not deceiued, for neyther whozemongers, nor worshippers of Images, nor adultrers, nor loftelinges, nor Sodomites, nor thefes, nor couetous persons, nor dronkards, nor cursed speakers, nor pyllers, shall inherite the kyngdō of God. And **S. Ihon** in hys reuelacion saith: that whozemongers shall haue their parte, with murderers, sorcerers, enchaunters, liars, ydolaters, & such other, in the lake whiche burneth with fyre & brimstone, which is the seconde death. The punishmente of the bodye, although it be death, hath an ende, but the punishment of the soule, which **S. Ihon** calleth the secōd death, is euerlasting: there shalbe fyre & brimstone: there shall be wepinge and gnashing of tethe: the worme, that shall there gnawe the conscience of the dainpned, shall neuer dye. Whose hart distilleth not euen droppes of bloud, to heare, and conspize these thinges: If we tremble and shake at the, hearyng and naming of these paynes, oh, what shall they do, that shall feele them, that shall suffer the trespase, and euer shall suffer, worldes without ende: god haue mercy vpon vs. Who is now so drowned in synne & past all godlynes, that he wyll set more by a fylthy and stynkyng pleasure, (whiche some passeth away) then by the losse of euerlasting gloze. Againe
who

i. Corin. vi.
Galath. v
Ephc. v

Apo. xxi.

Math. xiii.

Luce. iii.

Agaynst adultery.

who will so geue himselfe to the lustes of the fleshe, that he feareth nothyng at all the paynes of hell fyre. But let vs heare howe we maye eschewe the synne of whoredome and adultery, that we maye walke in the feare of God, and bee free from those mooste greuous, and intollerable tormentes, whiche abyde all vncleane persons. To auoyde fornicaciō, adultery, and all vncleannes, let vs prouide, that aboue all thynge, we maye kepe oure hartes pure and cleane, from all euill thoughtes, and carnal lustes. For if that be once infected and corrupte, we fall hedlonge into all kynde of vngodlynnes. Thys shal we easly do, if, when we fele inwardly, that Satan oure olde enemy tempteth vs vnto whoredō, we, by no meanes consente to hys craftye suggestiōs, but valiauntly resiste, and withstande hym, by stronge fayth in the wooꝛde of God, objectinge agaynst hym alwayes in oure harte, this commaundemente of God: *Scriptum est, non moechaberis.* It is wrytten, thou shalt not commit whoredome. It shall be good also for vs, euer to lyue in the feare of God, and to set befoze oure eyes, the greuous threateninges of God, agaynste all vngodly synners, and to consider in oure mynde, howe fylthye, beastly, and shorste, that pleasure is, wherunto Satan moueth vs: And agayn, how the payne appoynted for that sinne, is intollerable, and euerlasting. Moreouer, to vse a temperaunce & sobrietie in eatyng & drynkyng, to eschewe vncleane cōmunicaciō, to auoyde al fylthy company, to flee ydlenes, to delight in readyng holy scripture, to watche in godly prayers, & vertuose meditacions: and at all tymes, to exercise some

Remedies
wherby to
auoyde forni
cacion & adul
tery.

Against adultery.

godly trauayles, shall helpe greatly vnto the esche-
wyng of whozedom.

And here are all degrees to be monyshed, whe-
ther they be maryed, or vnmaryed, to loue chastitie,
and clenness of lyfe. For the maryed are bounde by
the lawe of God, so purely to loue one an other, that
neyther of them seke any straunge loue. The man
muste onely cleue to hys wyfe, and the wyfe agayne
onely to her husband: they muste so delighte one in
an others companye, that none of them couit any o-
ther. And as they are bounde, thus to lyue together
in al godlines and honesty, so likewyse is their due-
tye, vertuously to byngge vp their chyldren: and to
prouide, that they fall not into Sathans snare, nor
into any vncleannes, but that they come pure and
honeste vnto holy wedlocke, when tyme requyrezth.
So likewyse ought all masters and rulers to pro-
uide, that no whozedom, nor any poynte of vncle-
nes, be vsed emonge their seruauntes. And agayne,
they that are single, and feelee in theim selves, that
they cannot liue without the company of a woman,
let them get wifes of theyr awne, and so lyue Godly
together. For it is better to mary, then to burne.

i. Corin. vii.

And to auoyde fornicacion, saith the Apostle, lette
euery man haue hys awne wyfe, and euery woman
her awne husbände. Finally, all suche as feelee in
them selves, a sufficiency and habilitie (throughe the
operation of Gods spirite) to leede a sole and conty-
nent lyfe, let them prayse God for his gifte, and seke
all meanes possible, to maynteyne thesame: As by
readyng of holy scriptures, by godly meditations,
by continuall prayers, and suche other vertuous
exercises

Agaynst adultery.

exercises. If we all on this wyse wyl endeuour our
selfes, to eschewe fornicacion, adultery, and all vn-
clennes, and leade oure lyfes in all Godlynes, and
honestye, seruyng God with a pure and cleane
harte, and glozifyng hym in oure bodies, by lea-
dyng an innocentelyse, we maye be sure, to

bee in the numbze of those, of whome

oure sauoure Chyste speaketh in

the Gospell, on this maner:

Blessed are the pure in

harte, for they shall

see God: to who-

me alone,

be all

glory, honour,

rule, and power, woul-

des withoute

ende.

AMEN.

Math. v

CAn

An homelie agaynſt conten- cion and bꝛaulynge.



Inys daye (good chꝛiſten people) ſhalbe declared vnto you, the vnprofitablenes, and ſhamfull vnhoneſty of contencion, ſtryfe and debate: to the entente, that when you ſhall ſe (as it were in a table paynted before your eyes) the euil fauorednes, and deſormittie of this moſt deteſtable vice, your ſtomackes maye be moued, to ryle agaynſt it, and to deteſt & abhorre that ſynne, which is ſo much to be hated, and ſo pernicious and hurtful to al mē. But emong all kyndes of contencion, none is moꝛe hurtfull, then is contencion in matters of religion. Eſchewe (ſaieth ſainct Paul) fooliſh and vnlearned queſtions, knowyng, that they breed ſtrife. It becometh not the ſeruaunt of God, to fighte oꝛ ſtryue, but to be meke towarde all men. This contencion & ſtrife was in ſaincte Pauls tyme, emonge the Corinthians, and is at this time, emonge vs Engliſhe men. Foꝛ to many there be, which vpon the Ale benches oꝛ other places, delight to propounde certayne queſtions, not ſo muche pertepyning to edificacion, as to vaingloꝛy and oſtentacion: and ſo vnſoberly to reaſon and diſpute, that when neyther partye wil geue place to other, they fall to chydynge and contencion, and ſomtyme from hote wordes, to further inconueniēce. Sainct Paul could not abyde to heare emong the Coꝛinthians, theſe wordes of diſcoꝛde oꝛ diſſencion: I holde of Paule, I of Cephas, and I of Apollo. What would he then ſay, if he hearde theſe wordes

i. Timo. i.
i. Timo. ii.

i. Coꝛin. iiii.

Of contencion.

woordes of contencion: (whiche be now almoste in euery mā's mouth) he is a Pharisei, he is a gospeler, he is of the new sorte, he is of the olde faythe, he is a new broched brother, he is a good catholique father, he is a papist, he is an heretique. Oh how þe churche is diuided. Oh how the cyties be cutte & mangled. Oh how þe coote of Christ, that was without seame, is all to rent & tozned. Oh body mysticall of Christ, where is that holy & happy vnitie, out of the which, whosoever is, he is not in Christ? If one membre be pulled from another, where is the body? If the body be drawē frō the head, where is the lyfe of the body? We cannot be ioyned to Christ our head, except we be glued with cōcord & charitie, one to another. For he that is not in this vnitie, is not of the churche of Christ, whiche is a congregaciō or vnitie together, & not a diuision. Sainct Paul saith: that as long 1. Cor. iii. as emulation, contencion, and factions, be emonge vs, we be carnal, and walke accōrding to the fleshy man. And sainct James saith: If you haue bitter James. iii. emulation & contenciō in your hartes, gloze not of it: for where as contencion is, there is incōstancy, & al euill deades. And why do we not heare. i. Paule, which prayeth vs, where as he might cōmaund vs, sayng: I beseeche you, in þe name of our Lord Iesus Christ, that you wil speake al one thinge, & þe there 1. Cor. i. be no dissencion emong you, but that you wil be one whole body, of one mynd, & of one opiniō in þe truth. If his desire be reasonable & honest, why do we not graūt it: if his request be for our profit, why do we refuse it? And if we list not to heare hys peticion of prayer, yet let vs heare his exhortaciō, wher he saith:
I exhorte

Of contencion.

Eph. llii.

I exhorte you, that you walke, as it becommeth the
vocation, in the whiche you be called, with all sub-
mission and mekenes, with lenitie and softenes of
mynde, bearynge one another by charite, studyng
to kepe the vnitie of the spirit, by the bond of peace:
For there is one body, one spirit, one fayth, one bap-
tisme. There is (he saith) but one body, of y^e whiche
he can be no liuely membze, that is at variaunce wth
the other membzes. There is one spirit, whiche ioy-
neth and knitteth all thynges in one. And how can
this one spirit reigne in vs, when we emonge our-
selles be diuided: There is but one fayth, and howe
can we then saye, he is of the olde fayth, and he is of
the new faythe: There is but one baptism, and the
shall not all they, whiche be baptised, be one: Con-
tencion causeth diuision, wherfore it oughte not to
be emong christians, whome one faith and baptism,
ioyneth in an vnitie. But if we contempne sainte
Paules requeste and exhortaciō, yet at the least, let
vs regarde hys obtestacion, in the whiche he doeth
very earnestly charge vs, and (as I may so speake)
coniure vs in thys fourme and maner: If there be
any consolacion in Christe, if there be any comforte
of loue, if you haue any communion of the spirite, if
you haue any bowelles of pitie and compassiō, ful-
fyll my ioye, beyng all like affected, haupnge one
charitie, beinge of one mynd, of one opiniō, that no-
thyng be done by contencion, or baingloze. Who is
he, that hath any bowelles of pitie, that wyl not be
moued with these wordes so pithy: whose hart is so
siony, but that y^e sworde of these wordes (whiche bee
more sharpe then any two edged swoorde) maye not
cuite

Philp. ii.

Of contencion.

cutte and breake a sondre? Wherefoze, let vs endeavour our selves to fulfil s. Pauls ioye, here in thys place, whiche shalbe at length to our greate ioye in another place. Let vs so reade the scripture, that by readyng therof, we maye be made the better liuers, rather then the moze contentious disputers. If any thyng is necessary to be taught, reasoned, or disputed, let vs do it with all mekenes, softnes, & lenitie. If any thyng shall chaunce to be spoken vncomly, let one beare anothers frailtie. He that is faulty, let hym rather amende, then defend that, which he hath spoken amisse, lest he falle by contencion, from a foolish errour, into an obstinate heresie: for it is better, to geue place mekely, then to winne þ victoꝝ, with the breach of charitie: which chaunceth, where euery man will defende hys opinion obstinately. If we be chꝛisten men, why do we not folowe Chꝛiste, whiche saith: learne of me, for I am mecke and lowely in hart. A disciple muste learne the lesson of his scholmaster, and a seruaunt must obey the commaundement of hys master. He that is wise & learned (saith s. James) let hym shewe hys goodnes by hys good conuersacion, and sobernes of hys wysedome. For where there is enuy and contencion, that wysedome commeth not from God, but is worldly wysedome, mans wysedome, and deuillish wysedome. For the wysedome that cometh from aboue, from the spirit of God, is chaste and pure, corrupted with no euil affections, it is quiet, meke and peaccable, abhorring all desyre of contencion: it is tractable, obediēt, not grudgyng to learne, and to geue place to them, that teache better for their refozmacion. For there

Howe we
shoulde reade
the scripture.

Matth. xi.

James. iii.

P. j.

shall

Of contencion.

Shall neuer be an ende of struinge and contencion; if we contende, who in contencion shalbe master, & haue the ouerhande: if we shall heape erreure vpon erreur, if we continue to defend y^e obstinately, which was spokē vnadvisedly. For truth it is, that stiffness in mainteyning an opiniō, bredeth contenciō, brau-lyng and chiding, whiche is a vice among all other, most pernicious and pestilent to cōmon peace and quietnes. And as it standeth betwixt two persons & parties, (for no man commonly doth chide with him self) so it comprehendeth two most detestable vices: the one is picking of querelles, with sharpe and cō-
tencious wordes: the other standeth in froward an-
swering, and multipliynge euil wordes againe. The first is so abhominable, that sainte Paule saith: if any y^e is called a brother, be a worshipper of ydols, a brauler, or piker of querels, a thiefe or an extorcion-
ner, with hym that is such a mā, se that ye eate not.
Now here considre that sainte Paule numbzeth a
scolder, a brauler, or a picker of querels, emōg thie-
fes and ydolaters: and many tymes cometh lesse
hurt of a thief, then of a raylyng tongue: for the one
taketh away a mannes good name, the other taketh
but hys riches, which is of much lesse value & esti-
macion, then is hys good name. And a thief hurteth
but him, from whom he stealeth: but he that hath an
euill tongue, troubleth al the towne where he dwel-
leth, & sometyme the whole cōtrey. And a raylynge
tongue is a pestilence so full of contagiō, that saint
Paule willethe christian men to forbear the cōpany
of such, and neyther to eate nor drynke with them.
And where as he will not, that a Christian woman
shoulde

i. Cor. v.

Agaynst que-
rell pickinge.

i. Cor. vi

Of contencion.

shoulde forsake her husband, although he be an infidele, nor that a christian seruaunt should departe, from hys master, whiche is an infidele and Heathē, and so suffre a christian man to kepe company with an infidel: yet he forbiddeth vs to eat or drink with a scolder, or a querel picker. And also in p. vi. chapt. to the Cor. he saith thus: Be not deceyued, for neither fornicators, neither worshippers of ydols, neyther thieues nor drunkards, neither cursed speakers shall dwell in the kyngdom of heauē. It must nedes be a great fault, that doeth moue & cause the father, to disherite hys natural sonne. And how cā it otherwile be, but that this cursed speakynge, must nedes be a most dampnable synne, the whiche doeth cause God, our moste merciful & louing father, to depriue vs of hys moste blessed kyngdō of heauē. Agaynst the other synne, that standeth in requiting taunt for taunte, speaketh Christe himselfe: I saye vnto you (saith our sauioꝝ Christe) resiste not euill, but loue your enemies, and saye well by them, that saye euill by you, do well vnto them, that do euill to you, and praye for them, that do hurte and pursue you, that you maye be the chyl dren of youre father, whiche is in heauen, whoo suffereth hys sunne to rylse, bothe vpon good and euill, and sendeth hys rayn both to the iuste and vniuste. To thys doctryne of Christe, agreeth very well the teaching of saint Paul, that electe vessell of God, who ceaseth not to exhorde and call vpon vs, sayynge: blesse them that curse you, blesse (I saye) and curse not, recompense to no man euill for euill, if it be possible (as muche as lieth in you) lyue peaceablye with all men.

i Cor. vi.

Agaynst forward answer
ryng.
Matth. v.

Roma. xii.

P. ii.

Dearely

Of contencion.

Deu. xxxii.

Dearely beloued auenge not youre selves, but rather geue place vnto wrath, for it is written : vengeance is myne, I will reuenge saith the Lorde. Therfoze, if thyn enemye hunger, fede hym, if he thirst, geue hym drinke, be not ouercome with euill, but ouercome euill with goodnes. All these be the

An objection.

woordes of s. Paule. But they that be so full of stomacke, and sette so muche by them selves, that they may not abyde so muche as one euill woorde to be spoken of them, peraduenture wyll saye: if I be euill reuiled, shal I stand stil like a goose, or a foole, with my finger in my mouth? Shall I be such an ydiot & disorde, to suffre euery mā to speake vpo me, what they list, to rayle what they liste, to spewe out al their venyme agaynst me, at their pleasures? Is it not couenient, that he that speaketh euill, shoulde be answered accordingly? If I shall vse this lenitie and softnes, I shal both encrease in the enemies frowardnesse, and prouoke other to do lyke. Suche reasons

An aunswere

make they, that can suffre nothyng, for the defence of their impaciencie. And yet, if by froward aunsweryng to a froward person, there were hope to remedy his frowardnesse, he should lesse offende, & should so aunswer, doying thesame not of pze, or malice, but onely of that intent, that he that is soo frowarde or malicious, may be refoutmed. But he that can not amende another mans faulte, or cannot amende it without hys awn faulte, better it were & one should perishe, then two. Then if he canot quiete hym with gentle woordes, at the least let hym not folowe hym, in wicked & vncharitable woordes. If he can pacifie him with suffering, let him suffre; & if not, it is better to suffre

Of contencion.

to suffre euil, then to do euil, to saye wel, then to say euill: for to speake well agaynst euill, commeth of the spirite of God, but to rendre euill for euill, commeth of the contrary spirite. And he that cannot temper ne rule hys awn yre, is but weake and feble, and rather moze lyke a woman or a child, then a stronge man. for the true strength and mālines, is to ouercome wꝛath, and to despice iniury, and other mēnes folishnes. And besides this, he that shall despice the wꝛonge dooen vnto hym by hig enemye, every man shall perceyue, that it was spoken or doen withoute cause, where as contrary, he that doeth fume & chafe at it, shall help the cause of hys aduersary, geuyng suspicion that the thing is true. And so in goynge about to reuenge euil, we shew our selves to be euil, and while we will punyssh and reuenge another mānes folly, we double and augment our awne folly. But many pꝛetenses fynd they, that be wilful, to colour theyꝝ impacience. Myne enemy (saye they) is not worthy to haue gentle wordes or dedes, beyng so ful of malice, or frowardnes. The lesse he is worthy, the moze arte thou allowed of God, the moze arte thou commended of Chꝛiste, for whose sake thou shoulde render good for euill, because he hath commaunded the, & also deserued that thou shouldest so do. Thyne neighbor hath peraduenture with a worde offended the: call thou to thy remēbrānce, with howe many wordes & dedes, how greuously thou hast offended thy lord God. What was man, when Chꝛiste dyed for hym? Was he not hys enemye, and vnworthy to haue hys fauor and mercye? Euen so, with what gentlenes & pacience doeth he forbear, & tol-

Of confencion.

lerate the, although he is dayly offended by the:
 Forgeue therfore a lighte trespasse to thy neighboꝝ,
 that Chꝛist inaye forgeue the, many thousandes of
 trespalles, which arte euery daye an offendoz. For if
 thou forgeue thy bzother, beyng to the a trespasser,
 then hast thou a sure signe and token, that God wyl
 forgeue the, to whom all men be debtors oꝝ trespas-
 sers. How wouldest thou haue God merciful to the,
 if thou wilt be cruell vnto thy bzother? Canste thou
 not find in thyne hart to do that towarde an other,
 that is thy felowe, which God hath done to the, that
 arte but hys seruaunt? Dought not one sinner to foꝝ-
 geue another, seyng that Chꝛist which was no syn-
 ner, did praye to hys father foꝝ theim, that withoute
 mercy and dispittfully put hym to death? Who, whē
 he was reuiled, did not vse reuilyng woꝝdes again,
 and when he suffred wꝛongfully, he did not thꝛeatē,
 but gaue all vengeaunce, to the iudgemente of hys
 father, whiche iudgeth rightefully. And what cra-
 kest thou of thy hed? If thou labor not to be in the
 body, thou canste be no membre of Chꝛist: if thou fo-
 low not the steppes of Chꝛist, who (as the Pꝛophete
 saith) was led to death like a lambe, not openyng
 hys mouth to reuilyng, but openyng hys mouth to
 prayng foꝝ them that crucified hym, sayng: Fa-
 ther, forgeue them, foꝝ they cannot tel what they do.
 The whiche exāple, anone after Chꝛist, saint Ste-
 phin did folow, and after saint Paule: We be euill
 spoken of (saith he) and speake well, we suffre perse-
 cucion & take it paciētly: Wen curse vs, & we gently
 entreate. Thus s. Paul taught that he did, & he dyd
 that he taughte: Blesse you (sayeth he) them yꝛ perse-
cute

1. Peter. ii.

Esai. lxxx.

Luke. xxiii.

Actes. vii.
1. Cor. iiii.

Of contencion.

cute you, blesse you, & curse not. Is it a great thyng to speake wel to of & thynne aduersary, to whō Chyſt doth cōmaūd the to do wel: Dauid whē Seimei dyd call him al to naught, did not chide agayn, but saide patiently: suffre hym to speake euil, it perchaūce the Lorde will haue mercy on me. Hystories be full of examplēs of Heathen men, that toke very meekely, bothe opprobrious wordes, & iniurious dedes. And shall those Heathen men, excel in pacience, vs h̄ pro- fesse Chyſt, the teacher & examplē of all paciēce: Alexander when one did rage agaynst him, in reuilinge of him, he was nothing moued, but said: go to, go to, speke agaynst me as much, & as oft as thou wilt, and leaue out nothyng, if perchaunce by thys meanes thou maiest discharge the of those naughtie thynges, with the which it seemeth, that thou arte full laden. Many men speake euill of all men, because they can speake wel of no man. After this sorte, thys wyse man auoyded from hym, the iniurious wordes spoken vnto hym: imputyng and layng them to the naturall sickenes of hys aduersary.

Percles, when a certain scolder, or a raylyng fellowe dyd reuile him, he answered not a word again, but went into a galery, and after toward night, whē he wente home, thys scolder folowed hym, ragyng still more and more, because he sawe the other to set nothyng by hym. And after that he came to hys gate, (beyng darke night) Percles commaunded one of hys seruantes to light a torche, & to bryng h̄ scolder home to his awn house. He did not only w quietnes suffre thys brawler paciētly, but also recōpēd an euil turne with a good turne, & h̄ to hys enemye.

Is it

Of contention.

Is it not a shame for vs that professe Christe, to be worse then Heathen people, in a thyng chiefly pertaining to Christes religion? Shall Philosophie perswade them more, then Gods woorde shall perswade vs? Shall natural reason preuaile more with them, then religion shall do with vs? Shall mans wiledome leade them to that thyng, whereunto the heauenly Doctryne cannot leade vs? What blyndenesse, wilfulnesse, or rather madnesse is this? Perycles beyng prouoked to angre with many contumelious wordes, answered not a worde. But we stirred but with one litle worde, what tragedies do we moue? How do we fume, rage, stampe, and stare like madde men? Many men of euery trifle, will make a great matter, and of the sparke of a litle worde, wyl kinde a great fyre, takyng all thinges in the worst parte. But how much better is it, and more lyke to the example and doctryne of Christe, to make rather of a great faulte in our neighbour, a smal fault, reasoning with our selves after this sort. He spake these wordes, but it was in a sodaine heate, or the dyinke spake them, & not he, or he spake the at the motion of some other, or he spake them, beyng ignorant of the truth: he spake them not agaynste me, but agaynste hym whome he thoughte me to be. But as touching euill speakyng, he is ready to speake euyl agaynste other men: fyrste lette hym examyne himself, whether he be faultlesse and cleare of the faulte, whiche he fyndeth in an other. For it is a shame, when he is blameth an other for any faulte, is guiltye hymselfe either in the same faulte, eyther in a greater. It is a shame for hym that is blynde, to call an other mā blynde,

Reasons to
moue me fro
querel pickig

Of contencion

man blynde : and it is moze shame for hym that is whole blynde, to call hym blinkerd, that is but poze blynd. For this is to se a strawe in another mannes eye, whē a man hath a blocke in his awne eye. Then let hym considre, that he that vseth to speake euill, shal commonly be euill spoken of again. And he that speaketh what he will for his pleasure, shalbe compelled to hear that he would not, to his displeasure. Moreover, lette hym remembre that sayng, that we shall geue an accompte for euery idle wooorde. How muche moze then shall we make a reconyng for our sharpe, bitter, braulyng, & chidyng wooordes, whiche prouoke out brother to be angry, & so to the breach of his charitie. And as touchyng euill aunsweryng, although we be neuer so muche prouoked by other mennes euill speakyng, yet we shall not folow their frowardnes by euill aunsweryng, if we cōsidre, that anger is a kynde of madnesse, and that he whiche is angry, is (as it wer for y tyme) in a phenesy. Wherfore, let hym beware, least in his fury he speake any thyng, whereof afterward he maie haue iuste cause to be sozr. And he that will defende that anger is no fury, but that he hath reason, euen when he is moste angry, then let hym reason thus with himself, when he is angry. Now I am so moued and chafed, that within a litle while after, I shalbe otherwaies minded: wherfore then should I now speake any thyng in mine anger, whiche hereafter, when I would fainess, cannot be chaunged: Wherfore shall I do any thyng now, beyng (as it wer) out of my witte, for the whiche, whē I shall come to my self again, I shalbe very sadde: Why doth not reason: Why dooth not

Matth. xii.

Reasons to moue mēne frō froward answering.

Of contencion

godlinesse: Yea, why doth not Christ obtaine þe thyng
now of me, which hereafter, tyme shall obtaine of me:
If a man be called an adulterer, vsurer, drunkarde,
or by any other contumelious name, let hym consi-
der earnestly, whether he be so called truly or falsly:
if truly, let hym amende his fault, that his aduersa-
rie maie not after, worthely charge hym with suche
offences: if these thynges be laid against him falsly,
yet let hym consider, whether he hath geuen any oc-
casion, to be suspected of suche thynges, & so he maie
bothe cut of that suspicion, wherof this flander did
arise, and in other thynges shall liue moze warely.
And thus vsyng our selves, wee maie take no hurte,
but rather muche good, by the rebukes & flanders
of our enemye. For the reproche of an enemy, may be
to many men a quicker spurr to the amendement of
their life, then the gentle monicion of a frend. Phil-
lippus the Kyng of Macedony, when he was euill
spoken of by the chiefe rulers of the citee of Athens,
he did thake them hartely, because by theim, he was
made better, bothe in his wordes and deedes: for A-
studle (saied he) bothe by my saynges and doynges
to proue theim liars. This is the best waie, to refell
a mannes aduersary, so to liue, that all, whiche shall
knowe his honestie, maie beare witnesse, that he is
flandered vnworthely. If the faulte whereof he is
flandered, be suche, that for the defence of his hone-
stie, he must nedes make aunswere, yet let hym aun-
swere quietly and softely, on this fashon, that those
faultes be laid against hym falsly. For it is truth þe
the wiseman saith: a soft aunswere allwageth anger,
and a hard and sharpe aunswere doth stirre vp rage
and

Of contencion

& fury. The sharpe aunswer of Abal, did prouoke 1. Regum. xxi
David to cruel vengeaunce, but the gentle wordes
of Abigaill, quenched the fire again, that was all in
a flame. And a speciall remedy, against malicious
tongues, is to arme our selves with patience, meke-
nes, and silēce, least with multipliing wordes with
the enemy, we bee made as euill as he. But thei that An obiection.
cannot beare one euil worde, peraduenture for their
awne excusacion, wil alledge that, whiche is writtē:
he that despiseth his good, name is crull. Also wee
read: aunswere a foole, accordyng to his foolishnesse. Prover xxi,
Ihon. xij.
And our Lorde Iesus did hold his peace, at certain
euil saynges, but to some, he aunswered diligently.
He heard men call him a Samaritain, a carpenters
sonne, a wine drinker, and he helde his peace: But
when he heard theim saie, thou haste a deuill within
thee, he aunswered to that earnestly. Truthe it is in An aunswere
deede, that there is a tyme, when it is conuenient to
aunswere a foole accordyng to his foolishnesse, least
he should seme in his awne conceipt to be wise. And
sometyme it is not profitable to aunswer a foole, ac-
cordyng to his foolishnesse, least the wise manne bee
made like to y^e foole. When oure infamie is ioyned
with the perill of many, then is it necessarie, in aun-
sweryng, to be quicke and ready. For we reade that
many holy men of good zeales, haue sharply and
fiercely, both spoken and aunswered tyrauntes and
euil men: whiche sharp wordes, proceeded not of an-
ger, rancor, or malice, or appetite of vengeaunce, but
of a feruēt desire to bryng the to the true knowledge
of GOD, and from vngodly liuyng, by an earnest
and sharpe obiurgacion and chiding. In this zeale
Z.ij. saint

Of contencion

Matth. iii.
Galath. iii.
Titus. i.
Philip. iii.

sainct Ihon Baptiste called the Phariseis, Adders
broode, and s. Paule called the Galathians fooles,
and the men of Crete, he called liars, euill beastes, &
Sloggishe bellies, & the false Apostles, he called dog-
ges and craftie workemen. And this zeale is godly,
and to be allowed, as it is plainly proued by the e-
xample of Christ, who although he wer the fountain
and spryng of all mekenesse, gentilnes and softnesse:

Matth. xxiii.

ye he calleth the obstinate Scribes and Phariseis,
blynd guydes, fooles, painted graues, Hypocrites,
serpētes, adders brode, a corrupte and wicked gene-
raciō.

Matth. xvi.

Also he rebuketh Peter egerly, sayng: go be-
hind me sathan. Likewise S. Paule reproueth Eli-
mas, sayng: O thou full of all craft, and guile, ene-
mie to al iustice, thou ceaseſt not to destroy the right

Actes. xiii.

waies of God: and now lo, the hande of the lord is
vpon thee, and thou shalt be blynde, and not se for a
tyne. And s. Peter reprehēdeth Ananias very shar-
pely, sayng: Ananias, how is it that sathā hath fil-
led thy harte, that thou shouldest lye vnto the holy
ghost? This zeale hath been so feruēt in many good
men, that it hath stirred thē not onely to speake bit-
ter and eger wordes; but also to do thynges, whiche
might seme to some, to be cruell, but in deede, thei be
very iuste, charitable, and Godly, because thei were
not doen of ire, malice or contencious mynde, but of
a feruent mynd to the glory of God, and the correc-
tion of synne, executed by men, called to that office.

Actes. v.

For in this zeale, our Lorde Iesus Christ did driue
with a whippe, the buyers and sellers out of the tem-
ple. In this zeale, Moles brake the two tables, whi-
che he had receiued at Gods hand, when he sawe the
Israelites

Ihon. ii.

Exod. xxxii.

Of contencion

Israelites daunsyng aboute a calfe, and caused to
 be killed. xxiij. **N**. of his awne people. In this zeale Rume. xv. .
 Phinees the sonne of Eleasar, did thruste throughe
 with his sword, zambry and Cozby, whom he found But these exa-
ples are not
to be folowed
of euery body
but as men be
called to of-
fice and see in
authoritie.
James. iij.
 together ioynded in the act of lechery. Wherefore now
 to retorne again to contencious wordes, and speci-
 ally in matters of religion, and Gods worde (which
 would be vled with all modestie, sobernesse and cha-
 ritie) the wordes of s. James ought to be well mar-
 ked, and bozne in memozy, where he saith: that of co-
 tencion riseth al euill. And the wise kyng Salomon Prover. xij.
 saith: honoz is due to a manne that kepeth hymself
 fro contencion, and all that mingle themselves ther-
 with, bee fooles. And because this vice is so muche
 hurtefull to the societie of a common wealthe, in all
 well ordzed cities, these common braulers and skol-
 ders, bee punished with a notable kynde of pain: as
 to bee sette on the cokyngstole pillery, oz suche like.
 And thei be vnworthy to liue in a common wealthe,
 the whiche do as muche as lieth in theim, with brau-
 lyng and skoldyng, to disturbe the quietnes & peace
 of thesame. And whereof commeth this contencion,
 strief, and variaunce, but of pride & vain glozy: Let i. Peter. v.
Lukc. i.
 vs therefore humble oure selves vnder the mightie
 hande of God, whiche hath promised to reeste vpon
 them, that bee humble and lowe in spirite. If we bee
 good and quiete Christian men, let it appere in our
 speache and tongues. If we haue forsaken the deuil
 let vs vse no more deuillish toungues. He that hath
 been a railyng skolder, now let him be a sober coun-
 sailoure. He that hath been a malicious flaunderoz,
 nowe let hym bee a louyng comforter. He that hath
 been

Of contencion

been a vain railer, now let him be a ghostly teacher. He that hath abused his tongue in cursyng, now let him vse it in blessing. He that hath abused his tong in euill speakyng, now lette hym vse it in speakyng well. All bitternesse, anger, railyng, & blasphemy, let it be auoyded fro you. If you may, & it bee possible, in nowise be angry. But if you maie not bee cleane voyde of this passion, then yet so temper and brydle it, that it stirre you to contencion and bzaulyng. If you be prouoked with euil speaking, arme your self with patience, lenitie, and silence, either speakyng nothyng, or els beyng very soft, meke and gentle in aunsweryng. Ouercome thine aduersaries with benefites and gentlenes. And aboue all thynges, kepe peace and vnitie, bee no peace breakers, but peace makers. And then there is no doubt, but that God, the aucthor of comforte and peace, will graunte vs peace of conscience, and suche concord and agrement, that with one mouthe and mynde, wee maie glorifie God, the father of our Lorde Iesus Christe: to whom bee all glozy now and euer. Amen.

Hereafter shal folow Homelies, of fastyng Prayng, Almoſe dedes: of the Natiuitie, Passion, Resurreccion, & Ascencion of our sauioꝝ Christ: of the due receiuyng of his blessed body and bloud, vnder the forme of bread & wine: against Idlenesse, against Gluttony and drunkenesse, against Coucteousnesse, against Enuy, Ire and malice, with many other matters, as well fruitefull as necessarie, to the edifyng of Christian people, and the increase of Godly liuyng. Amen.

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